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INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Adrianople, Mr. Crane's visit, 237; call for a missionary, 238.
Ahualulco, 45, 394.
Aintab station, 130; report of the woman's committee, 130.
American Board — annual survey of its missions, 4–15; annual meeting, 329–358; treasurer's accounts, report on, 347; home department, 347.
Appropriations for 1875, 379.
Arrivals, 58, 100, 133, 165, 195, 228, 260, 291, 396.
Austrian Empire — mission to, 40, 76, 80, 156, 185, 219, 281, 306, 352, 364, 393; a tour in the Tyrol, 40; plea for the work, 76; a "white day" — getting a chapel, 80; the first service, 81; important movement — new plans, 156; encouragement at Prague, 159, 185; the priests and infidelity, 185; condition of the Tyrol — prospects, 219; Bible and tract work, 219; the time for effort, 220; discouragements from America, 220; prospects at Prague, 281, 393; Innsbruck station — progress, 306, 393; opposers — circulating libraries — ignorance, 307; Brünn — general prospects, 308; encouragement at Brünn, 364.

Baptist Missionary Union, 284.
Bibliographical Notices — The Story of Madagascar, 55; Cowles' "Pentateuch," 56; New German Missionary Magazine, 57; The Philanthropics, 196; Go or send — a plea for missions, 260; History of Missions in India, 396.
Bitlis station, 243, 313; traveling on a handsled and on foot, 243; change at Havadoric, 243; girls' school—religious interest, 313.
Broosa station, 174, 389; progress at Yeniji, 174; famine, fire, and persecution, 389.
Buddhism — what is it? 35.
Bulgarians — religious condition of, 20.

Cesarea station, 175, 310, 389; new chapel at Talas, 174; admissions to church, 176; continued progress at Talas, 310; the terrible famine, 389; children starving, 389.
Ceylon mission, 84, 119, 246, 314, 350, 392; Sabbath services at Oodoopitty, 84; first impressions — a Brahmin convert, 85; native evangelistic labors, 119; assuming the support of a pastor, 245; religious interest, 245; girls' school at Oodoopitty, 246; persecution, 246; heathen festivals, 246; jubilee at Oodooville, 314; Jaffna College, 316; ordination of another pastor, 392; theological students, 392.
Choctaw mission, 161, 218, 351; meeting an appointment under difficulties, 161; wants that might easily be met, 218.
Constantinople station, 309, 359; the "Home" school, 309; Dr. Schauffler leaving, 359.

Dakota mission, 351.
Danish Missionary Society, 370.
Deaths, 30, 59, 100, 133, 197, 228, 291, 320, 373, 397.
Departures, 30, 59, 100, 132, 165, 228, 260, 320, 373, 397.
Donations, 30, 59, 100, 133, 165, 197, 228, 261, 291, 321, 373, 397.
Dsak, 87.

Echmiadzin, 90.
Egin, 88.
Egypt — United Presbyterian mission in, 221.
Engravings, — Mission Church at Pasumalai, 33; Robert College, 65; Talas, near Cesarea, 105; Caste in India, 169; The Taj Mahal — India, 201; Kodikanal, 233; The Landing at Madras, 265; Brahmins at Prayer, 297; Haran, 377.
Erzroom station, 89, 114, 155, 277, 391; visit to Hazark, 89; promise in other places — Pakarich, 89: Russia — a helper over the line, 90; Echmiadzin — Protestants there, 90; visit to Ordo, 114; letter from Miss Patrick, 115; born an Asiatic, died an American Christian, 155; death of a native pastor, 278; anxious thought for the treasury, 391.
Eski Zagra, 95, 308; interest, 95; new chapel at Merichleri — a bishop foiled, 113; the outlook, 308.

Financial statements, 111, 149, 171, 205, 236, 270, 302, 379.
Foochow mission, 1[illegible]'50; thoughts on commencing a new term of labor, 120; visit to the new out-stations, 152.
Free Church of Scotland — its missions, 285.

Gleanings, 28, 57, 98, 131, 163, 195, 227, 290, 319, 396.

Hadjin, 390.
Harpoot station, 87, 115, 155, 244, 276; persecution at Dsak, 87; hopeful prospects at Egin, 88; church organized — letter of thanks, 88; the girls' school — letter from Miss [illegible] earthquake — suffering, 155, 244; [illegible] port, 276.
Havadoric, 243.
Hazark, 89.

WITHDRAWN

Italy — changes in — the need, 145.
Italy, mission to, 352, 368; the mission suspended, 352; statistics of Italian missionary churches, 368.

Japan mission, 26, 82, 120, 150, 183, 247, 270, 316, 350, 361; cheering prospects at Sanda, 27, 150; lights and shadows, 82; first impressions — preaching at Kobe, 83: statistics of missions in Japan, 120; feelings of one just arrived, 122; hopeful views of one older, 123; encouragement at Osaka, 150; training-school, 150; a new opening, 150; "Behold he prayeth," 183; fields open for medical work, 183; Sabbath-school at Kobe, 184; the opening of bospitals, 247; the church at Kobe — bright prospects, 249; pressure from prosperity, 249; organization of church at Kobe — helpers, 270; zeal in the church preachers, 271; preaching on a steamer — abundant openings, 272; who will share in the work? 273; another church organized, 273; items, 316; our mission field a good one, 361; how much of the Bible has been translated — other Christian books, 362; influence of Christian physicians, 362; obstacles — position of the Government, 363; pupils led to Christ, 363; a noteworthy prayer-meeting, 364; prospects at Osaka, 364.
Jews — success of missions among, 128.

London Missionary Society, 52.

Madura district — map of, and article, 1.
Madura mission, 24, 49, 85, 154, 181, 245, 274, 313, 349; faithfulness of helpers, 24; all one in Christ, 25; women improving, 25; self-support, 25; home again — joy in the work, 49; prospects — cases of interest, 85; a promising movement, 87; cheerful energy in work, 154; religious progress, 154; the fortieth year, 181; pleasing incidents, 245; religious interest — baptisms, 274, 275; a day of congratulations and joy, 275; labors not in vain, 313.
Mahratta mission, 23, 50, 117, 177, 349, 391; teaching women to sew, 23; a Gooroo received to the church, 24; joy in the work — interest in schools, 50; annual native meeting — pleasant facts, 50; the lady physician at Bombay — letter from Miss Norris, 117; girls' school at Ahmednuggur, 117; letter from a native pastor, 118; whitened fields, 177; woman's work, 177; converts — magic lantern, 178; report, 177; contrasts by a native pastor, 178; high church aggressions, 179; interesting converts, 391.
Manissa station, 93, 390; ruins of Sardis, 92; Philadelphia — sale of books, 93; awakening among Greeks, 390.
Marash station, 242, 287, 390; persecution of a Moslem convert, 242, 287; a tour — Hadjin, 390; ruins at Shar, 390; a Koordish Mohammedan convert, 390.
Mardin station, 176, 275; visit to Mosul, 176; a long journey and its glad ending, 275.
Marsovan station, 91, 212, 240; the eclipse in Pontus, 91; mission schools, 92; severe winter, 212; an upright governor, 212; church organized and ordination at Vezir Keopreu, 213; adventures by the way, 213; a call which cannot be met, 214; schools, 240; the famine, 241, 266, 278,; Armenian superstition revived, 279; good conduct of Protestants, 279; congregations — schools — the church, 280; pleasant state of things at an out-station, 280.
Mericbleri, 20, 113; the new chapel, 20, 113.
Methodist Episcopal Missionary Society, 190.
Methodist New Connection — English, 370.
Mexico — Western mission, 45, 83, 126, 187, 303, 351, 393; cheering visit to Ahualulco, 45; threatenings, 46; progress — opposition, 83; a church organized, 126; the murder of Mr. Stephens, 187, 192; last months of Stephens' work, 303; present state of the work, 303, 393; effects of Stephens' assassination, 393; congregations, 393; love for the Scriptures, 393; Ahualulco, 394; dangers, 394; unemployed helpers, 395; statistics, 395; dangers and encouragements, 395; the murderers, 395.
Mexico — Northern mission, 17, 82, 160, 186, 256, 351,; laws of reform — religious liberty, 17; prospects, 18; condition of the work, 160; additions, 186; evangelistic work, 186.
Micronesia mission, 47, 124, 184, 206, 249, 350; a pleasant letter from Ebon, 47; visit to Jaluit — new church, 47; warm welcome at Pinelap, 48; the Boston fire heard of, 48; additions to church, 48; the field west, 48; Ponape — seven preachers licensed, 124; new churches formed, 125; statistics, 126: new out-station, 184; pleasant news from Ebon, 185; laborers sent west, 206; the Board's great grand-child, 207; cheerful zeal of Ponapean teachers, 207; the mountain patriarch, 207; Eperim, king of Mokil, 208; the "circuit" of the churches, 200; another patriarch, 209; emulation, 209; attempts at civil government, 210; Pinelap — testimony of Captain Hayes, 210; the Gilbert Islands, 249; Apaiang — war — intemperance — schools, 250; Marshall Islands — Ebon — the church — printing, 251; Kusaie — unprincipled white men, 251; Ponape — foreign work, 252; constructing civil government, 253; visit to Mokil and Pinelap, 254; taking teachers west, 255; a stone altar, 255; Mr. Doane's letter, 250.
Miscellaneous articles — How it came, 28; church and seminary at Pasumalai, 33; Buddhism, 35; note from a former missionary, 54; a note of cheer from Wisconsin, 54; the keepsake given, 54; the "advance" fund, 55; blessedness of giving, 55; the arithmetic of missions, 67; the cost of heathenism, 70; Central Turkey College, 73; shall we retire from Papal lands, 75; Woman's Boards, 74; plea for the work in Austria, 76; the captives released, 79; Protestantism at Society Islands, 96: ritualism in India, 97; traveling at flood time in China, 97; Union collection, 98; doing business for the Lord, 98; our responsibility, 106; Mission work in Nominally Christian Lands, 109; Romanism unchanged, 112; a good thought — a pastor's letter to his people, 129; weekly offerings — the result, 130; Russia and England, 131; work to be done in papal lands, 147; music, 147; righteous indignation, 162; words of cheer, 162; a teacher's gift and prayer, 153; a sabbath-school class in Turkey, 163; caste in India, with engraving, 169; a Mexican paper on the murder of Stephens, 192; science aiding the cause of Christ, 193; native preaching in Japan, 194; an example for Sabbath schools and churches, 195; giving and praying, 195; the Taj Mahal, India, 201; care of missionary children, 205; retrenchment, 206; taking things pleasantly, 222; who are the missionaries, 223; remarkable work in China, 224; the iceberg, 225; Indians in Idaho — fruit in old age, 226; what cultured heathenism does for woman, 226; a word from a missionary widow, 226; plains and mountains of South India, 233; Christian culture for woman in the East, 235; the

civilized heathen as seen in China, 257; the landing at Madras, 265; famine in Turkey, 266; the persecuted Moslem converts, 287; the "Times" on missions, 288; notes to the Treasurer, 289; Brahmins at prayer, 297; missionary periodicals at Constantinople, 298; "like people, like priest," 318; indebtedness of the home churches to the foreign missionary enterprise, 334, 353; the financial problem of the Board, 339; contribution from Mardin, 372; Buddhist zeal, 372; Haran, 377; occasion for prayer, 380; Rev. Joseph Neesima, 381; postage, the new law, 385.
Monastir station, 20, 239.
Moravian missions, 191.
"Morning Star," 249-256.
Mosul — papal influence, 176.

North China mission, 25, 49, 151, 181, 247, 350, 360; the Pao-ting-fu station, 25, 151; the work at Kalgan — a baptism, 49; touring — baptisms, 152; training-school, 152; searching for a way of salvation, 181; Mohammedan rebellion suppressed, 182; the work of prayer, 182; new chapel — baptisms, 247; reflections after a tour, 360; an opium-smoker praying, 361.

Obituary notices, — Mrs. Charlotte F. Baldwin, 39; Rev. John L. Stephens, 137; Mrs. Louisa M. Andrus, 140; Miss Maria C. Ogden, 197; Mrs. Elizabeth D. Ballantine, 203; Rev. H. H. Spalding, 320.
Ordo, 114.
Other societies and missions, 51, 127, 190, 221, 283, 369.

Pakarich, 89.
Pasumalai — church and seminary, 33.
Philadelphia, 93.
Presbyterian Board, — finances, 173; missions, etc., 283.
Protestant Episcopal Board, 51.

Receipts of English Societies, 371.
Reformed (Dutch) Board, 285.
Robert College, 65.
Russia and England, 131.

Samokov station, 93, 173, 214; persecution, 93; unbelievers teaching the truth, 94; taking opposition pleasantly, 94; light breaking in, 173; opposition, 214; theological students — vacation work, 215; interest among women, — death of a Bible-woman, 216.
Sardis, 92.
Sivas station, 176; good news, 176.
Southern Presbyterian Board, — missions to the Indians, 127, 369.
Spain, religious condition of, 142.
Spain — mission to, 282, 303, 352, 366. Hopeful converts, — reason why there is no church, 282; influence of the war, 303; congregations — opposition — disappointments, 304; pleasant incidents — other places might be entered, 305; statistics of Protestant efforts, 366.

Talas, with engraving, 105; new chapel at, 175.
Tarsus, — suffering, 212.
Tartar Pazarjik. 94.
Turkey, higher education in, 15.
Turkey, European mission, 20, 95, 113, 173, 214, 237, 308, 348; Mr. Crane at Adrianople, 237. See stations, — Eski Zagra and Samokov.
Turkey, Western mission, 91, 174, 212, 240, 278, 309, 348, 359, 389; the famine, 241, 266, 278, 389; painful duty of reduction, 359. See stations, — Constantinople, Broosa, Manissa, Marsovan, Cesarea, Sivas.
Turkey, Central mission, 21, 73, 130, 211, 242, 312, 349, 390; the Evangelical Union, 21; the College, 73; building chapels, — a pounding, 211; letter from Mr. Crane, 312; See stations, — Aintab, Marash.
Turkey, Eastern mission, 87, 114, 155, 176, 210, 243, 275, 313, 349, 391; progress within the year, 244; earthquake, 244; self-denial because of the Board's debt, 277, 391. See stations, — Bitlis, Erzroom, Harpoot, Mardin, Van.

United Brethren, missions of, 283.

Van station, 210; formalism — revelry and fasting, 210; encouragement, 211.
Vizir Keopreu, 213, 280.

Woman's Boards of Missions, 74.
Woman's work, — specimens, 110.

Yinija, 174.

Zulu mission, 18, 95, 149, 216, 281, 317, 348, 358, 385; training preachers, 18; new school for girls, 18; work among the kraals, 19, 95, 385; native helpers, 19, 216; intemperance, 19; another school needed, 19; items from without the mission field, 19; a worthy farmer — a Wesleyan missionary, 95; the seminary, 96; interest in the girls' school, 96; reëntering on the work, 149; prayer-meeting at Inanda, 149; pleasant indications, education, native ministry, 216; seeking a new out-station, scattered sheep, 218; encouragement, 281; annual mission meeting, 317; annual meeting of the native Christians — liberality, 358; working among the kraals, 385; generosity and selfishness, 386; drunkenness — Sabbath-breaking, 386; new fields open — a plea for progress, 386; additions at Umtwalumi — a trial, 388.

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

Abraham, Andrew, 5, 333.
Abraham, Mrs., 5.
Adams, Arthur H., 397.
Adams, Mrs., 397.
Adams, Lucien H., 7, 211, 378.
Adams, Mrs., 7.
Adams, Edwin A., 14, 76, 158, 281, 393.
Adams, Mrs., 14.
Agnew, Miss Eliza, 10.
Alexander, Walter S., 13, 228.
Alexander, Mrs., 13.
Alexy, Gustave, 13.
Allen, O. P., 8, 155, 244.
Allen, Mrs., 8.
Anderson, Miss Martha A., 373.
Andrews, Miss Mary E., 11.
Andrus, Alpheus N., 8, 176.
Andrus, Mrs., 8, 133, 140.
Ashley, Miss Harriet S., 9.
Atkinson, William H., 9.
Atkinson, Mrs., 9.
Atkinson, John L., 11, 273, 362.
Atkinson, Mrs., 11.

Baird, J. W., 6.
Baird, Mrs., 6.
Baker, Miss Isabella C., 8.
Baldwin, C. C., 10, 100, 120.
Baldwin, Mrs., 10, 100.
Baldwin, Theodore A., 6, 92, 390.
Baldwin, Mrs. 6.
Barnum, Henry S., 8.
Barnum, Mrs., 8.
Barnum, Herman N., 8, 87.
Barnum, Mrs., 8.
Barrows, John Otis, 6, 241, 389.
Barrows, Mrs., 6.
Bartlett, Lyman, 6, 310.
Bartlett, Mrs., 6.
Bell, Newton H., 132, 228, 260, 275.
Bell, Mrs., 132, 228, 260.
Berry, J. C., 11, 150, 184, 248, 363.
Berry, Mrs., 11.
Beveridge, John, 14, 82, 186.
Bickford, Edward G., 373.
Bickford, Mrs., 373.
Bingham, Hiram, 12, 184, 249.
Bingham, Mrs., 12, 249.
Bishop, Miss Lizzie, 12.
Bissell, Lemuel, 9, 50, 178.
Bissell, Mrs., 9.
Bissell, E. C., 14, 159.
Bissell, Mrs., 14, 117.
Blakeley, J. B., 397.
Blakeley, Mrs., 397.
Bliss, E. E., 7, 65, 333.
Bliss, Mrs., 7.
Bliss, Miss Flavia L., 7.
Blodget, H., 11, 282, 247.
Blodget, Mrs., 11.
Bond, Lewis, 6.
Bond, Mrs., 6.
Bowen, Marcellus, 165, 320.
Bowen, Mrs., 165.
Bridgman, Henry M., 5.
Bridgman, Mrs., 5.
Brooks, Charles H., 397.
Brooks, Mrs., 397.
Bruce, Henry J., 9, 169, 333.
Bruce, Mrs., 9.
Burnell, T. S., 9.
Burnell, Mrs., 9.
Bush, Miss Caroline E., 8, 115.
Byington, T. L., 397.

Capron, William B., 9, 265, 373.
Capron, Mrs., 9, 373.
Chandler, J. E., 9.
Chandler, Mrs., 9.
Chandler, John S., 9, 100, 154, 165.
Chandler, Mrs., 9, 100, 165.
Chapin, Lyman Dwight, 11, 152, 182.
Chapin, Mrs., 11.
Chapin, Miss Jane E., 11.
Chester, Edward, 9, 154.
Chester, Mrs., 9.
Claghorn, Miss E. A., 10.
Clarke, James F., 6, 173.
Clarke, Mrs., 6.
Clarke, Miss Ursula C., 6.
Clark, Albert W., 14, 185, 219, 306.
Clark, Mrs., 14.
Closson, Miss Sarah A., 7.
Coffing, Mrs. J. L., 7, 130.
Cole, Royal M., 8, 89, 155, 391.
Cole, Mrs., 8.
Crane, Oliver, 165, 237, 260, 312.
Cull, Miss Phebe L., 6.
Davis, Jerome D., 11, 106, 124, 150, 183, 249, 317.
Davis, Mrs., 11.
Day, Miss Laura A., 5.
De Forest, John H., 397.
De Forest, Mrs., 397.
De Riemer, William E., 10, 84, 245.
De Riemer, Mrs., 10.
Dexter, Granville M., 11, 59, 83.
Dexter, Mrs., 11. 59.
Diament, Miss Naomi, 11.
Doane, E. T., 12, 124, 206, 256.
Doane, Mrs., 12.
Dudley, Miss Julia E., 11, 317.
Duff, Archibald, 41.
Dwight, H. O., 6.
Dwight, Mrs., 7.

Edwards, Mrs. Mary K., 5, 96.
Ely, Miss Charlotte E., 8.
Ely, Miss Mary A. C., 8, 313.
Evans, Miss Jennie G., 11.

Fairbank, Samuel B., 9, 178, 180.
Fairbank, Mrs., 9.
Farnham, Miss Laura, 6, 163.
Farnsworth, W. A., 6, 105, 175.
Farnsworth, Mrs., 6.
Fritcher, Miss Eliza, 6.
Fuller, Americus, 320.
Fuller, Mrs., 320.

Giles, Mrs. Elizabeth, 6.
Goodrich, Chauncey, 11.
Goodrich, Mrs., 11, 397.
Gouldy, Miss Mary E., 11.
Gordon, M. L., 11, 82, 150, 273.
Gordon, Mrs., 11.
Green, S. F., 10.
Green, Mrs., 10.
Greene, Daniel Crosby, 11, 83, 123, 249, 270, 316, 361.
Greene, Mrs., 11.
Greene, Joseph K., 6, 298.
Greene, Mrs., 6.
Griswold, Miss Ardelle Maria, 7, 165.
Gulick, Luther H., 13, 368.
Gulick, Mrs., 13.

Gulick, Oramel H., 11, 120, 249, 364.
Gulick, Mrs., 11.
Gulick, John T., 11, 152.
Gulick, Mrs., 11.
Gulick, William H., 13, 282, 303, 366.
Gulick, Mrs., 13.
Gulick, Thomas L., 13.
Gulick, Mrs., 13.

Hance, Miss Gertrude R., 5.
Harding, Charles, 9.
Harding, Mrs., 9.
Hartwell, Charles, 10, 120.
Hartwell, Mrs., 10.
Haskell, Henry C., 6.
Haskell, Mrs., 6.
Hastings, E. P., 10, 119, 315.
Hastings, Mrs., 10.
Hazen, Allen, 9, 333.
Hazen, Mrs., 9.
Herrick, George F., 6.
Herrick, Mrs., 6.
Herrick, James, 9.
Herrick, Mrs., 9.
Herrick, E. P., 14, 59, 82, 133, 160, 186.
Herrick, Mrs., 14, 59, 82, 133.
Hillis, Miss Hester A., 10.
Hitchcock, Milan H., 6.
Hitchcock, Mrs., 6.
Hobbs, S. L., 13, 161, 218.
Hobbs, Mrs., 13.
Holcombe, Chester, 11, 97, 224, 257.
Holcombe, Mrs., 11.
Hollister, Miss Mary G., 7.
House, J. Henry, 6, 95, 113, 308.
House, Mrs., 6.
Howland, W. W., 10.
Howland, Mrs., 10.
Howland, S. W., 10, 85, 247, 314.
Howland, Mrs., 10
Howland, William S., 9, 165.
Howland, Mrs., 9, 165.
Howland, Miss Susan R., 10, 100.
Hubbard, A. W., 7, 59.
Hubbard, Mrs., 7, 59.
Hume, Robert A., 320.
Hume, Mrs., 320.
Hunt, P. R., 11.
Hunt, Mrs., 11.
Hunt, Myron Winslow, 11.
Hunt, Mrs., 11.

Ingham, Samuel, 100.
Ireland, William, 5, 397.
Ireland, Mrs., 5.

Jenney, E. W., 6, 58, 239.
Jenney, Mrs., 6, 58.

Knapp, George C , 8, 243.
Knapp, Mrs., 8.
Kilbon, C. W., 5, 149.
Kilbon, Mrs., 5.
Kilbourne, James K., 132, 196.

Leavitt, Horace H., 11, 100, 122.
Leonard, Julius Y., 6, 212.
Leonard, Mrs., 6.
Lindley, Daniel, 5.
Lindley, Mrs., 5.
Lindley, Miss Martha J., 5.
Locke, Edwin, 6, 93.
Locke, Mrs., 6.
Logan, Robert W., 260, 291.
Logan, Mrs., 260, 291.

Maltbie, Miss Esther T., 6, 216.
Marden, Henry, 7, 312.
Marden, Mrs., 7.
Marsh, George D., 6.
Mellen, William, 5.
Mellen, Mrs., 5.
Montgomery, Giles F., 7, 242.
Montgomery, Mrs., 7.
Morgan, G. F. G., 260, 291, 393.
Morris, Willys K., 12.
Morris, Mrs., 12.
Mumford, Mrs. Anna V., 6.

Neesima, Joseph, 381.
Norris, Miss Sarah F., 9, 100, 117.
Noyes, J. T., 9.
Noyes, Mrs., 9.
Noyes, Miss Charlotte L., 6.
Nutting, David H., 7.
Nutting, Mrs., 7.

Osgood, D. W., 10, 153.
Osgood, Mrs., 10.

Page, Henry P., 6, 174, 214.
Page, Mrs., 6.

Palmer, Henry K., 9.
Palmer, Mrs., 9.
Park, Charles W., 9, 51, 391.
Park, Mrs., 9.
Parmelee, Moses P., 8, 244, 278.
Parmelee, Mrs., 8.
Parmelee, Miss Olive L., 8.
Parsons, J. W., 6, 333, 373.
Parsons, Mrs., 6.
Parsons, Miss Lella C., 6.
Patrick, Miss Mary M., 8, 115.
Payson, Miss Adelia M., 10.
Penfield, Mrs., 9.
Perry, Henry T., 7, 132, 228, 390.
Perry, Mrs., 7.
Pettibone, Ira F., 6.
Pierce, John E., 8, 114.
Pierce, Mrs., 8.
Pierce, Miss Ellen M., 132, 228.
Pierson, Isaac, 11, 152, 181, 247, 361.
Pinkerton, Myron W., 5, 95, 218, 281.
Pinkerton, Mrs., 5.
Pinkerton, Miss Mary E., 228.
Pixley, Stephen C., 5, 291.
Pixley, Mrs., 5.
Pollock, Miss Sarah, 9.
Porter, Henry D., 11, 360.
Porter, Miss Mary H., 11.
Powers, Miss Harriet G., 7.
Pratt, A. T., 7.
Pratt, Mrs., 7.
Proctor, Miss Myra A., 7.

Rand, Frank E., 260, 291
Rand, Mrs., 260, 291.
Rankin, Miss Melinda, 110.
Rappleye, Miss Julia A., 6.
Raynolds, George C., 8, 210.
Raynolds, Mrs , 8.
Rendall, John, 9, 86, 154, 245, 313.
Rendall, Miss Mary E , 9.
Richardson, Sandford, 6, 174, 389.
Richardson, Mrs., 6.
Riggs, Elias, 6.
Riggs, Mrs., 6.
Riggs, Stephen R., 12.
Riggs, Mrs., 12.
Riggs, Edward, 7, 176.
Riggs, Mrs., 7.
Riggs, Alfred L., 12.
Riggs, Mrs., 12.
Riggs, Thomas L., 12.
Riggs, Mrs., 12.
Robbins, Elijah, 5, 228.
Robbins, Mrs., 5, 228.
Rood, David, 5.
Rood, Mrs., 5.

Schauffler, Henry A., 14, 80, 156, 282, 308.
Schauffler, Mrs., 14.
Schneider, B., 7, 133, 196, 240, 280.
Schneider, Mrs., 7, 133, 196.
Scott, Joseph E., 8.
Scott, Mrs., 8.
Sears, Miss Sarah E., 132, 228, 260.
Seymour, Miss Hattie, 8.
Shattuck, Miss Corinna, 7, 59.
Sisson, Miss Elizabeth, 9.
Sheffield, D. Z., 11.
Sheffield, Mrs., 11.
Smith, John F., 7, 333.
Smith, Mrs., 7.
Smith, J. C., 10.
Smith, Mrs., 10.
Smith, Thomas S., 10.
Smith, Mrs., 10.
Smith, Miss Rosella A., 9.
Smith, Arthur H., 11.
Smith, Mrs., 11.
Snow, B. G., 12, 251.
Snow, Mrs., 12.
Spaulding, Levi, 10.
Spaulding, Mrs., 10.
Spaulding, Wm. A., 7.
Spaulding, Mrs., 7.
Sprague, William P., 132, 260.
Sprague, Mrs., 132, 260.
Stanley, Charles A., 11, 100, 152, 361.
Stanley, Mrs., 11, 100.
Stephens, J. L., 14, 45, 82, 133, 137, 187, 192, 395.
Stone, S. B., 6.
Stone, Mrs., 6.
Strong, Miss Caroline M., 14, 59, 82.
Sturges, A. A., 12, 207, 252.
Sturges, Mrs., 12, 260, 291.

Talcott, Miss Eliza, 11, 317.
Taylor, Wallace, 11, 133, 183, 247.
Taylor, Mrs., 11, 133.
Taylor, Mrs. Martha S., 9.
Taylor, Miss Martha S., 9.
Taylor, Horace S., 260, 291.
Taylor, Mrs., 260, 291.
Thayer, C. C., 7.
Thayer, Mrs., 7.
Thom, D. M. B., 373.
Thom, Mrs., 373.
Thompson, Thomas W., 11.
Tomson, Mrs Cora W., 6, 59.
Townshend, Miss Harriet E., 10, 246.

Tracy, William, 9, 85, 274.
Tracy, Mrs., 9.
Tracy, Charles C., 6, 91, 213.
Tracy, Mrs., 6.
Treat, Alfred O., 11, 151, 333.
Trowbridge, T. C., 7, 333.
Trowbridge, Mrs., 7.
Tyler, Josiah, 5, 149, 216, 317, 358, 385.
Tyler, Mrs., 5, 149.

Van Duzee, Miss Cyrene O., 8.

Wadsworth, Miss Mary L., 7.
Walker, J. E., 10, 153.
Walker, Mrs., 10.
Washburn, George T., 9, 33, 233, 261, 396.
Washburn, Mrs., 9, 261.
Washburn, Miss Fanny E., 6.
Watkins, David, 14, 82, 126, 187, 393.
Watkins, Mrs., 14, 303, 395.
Wells, Spencer R., 9.
Wells, Mrs., 9.
West, Henry S., 7.
West, Mrs., 7.
Wheeler, Crosby H., 8.
Wheeler, Mrs., 8.
Whitney, Joel F., 12, 47, 185.
Whitney, Mrs., 12.
Wilder, Hyman A., 5, 217, 388.
Wilder, Mrs., 5.
Williams, Mrs. Kate P., 8.
Williams, Mark, 11, 49.
Williams, Mrs., 11.
Williams, Miss Mary S., 7.
Winsor, Richard, 9, 50, 177.
Winsor, Mrs., 9.
Wood, G. W., 6, 310, 359.
Wood, Mrs., 6.
Wood, William, 9.
Wood, Mrs., 9.
Woodin, Simeon F., 10.
Woodin, Mrs., 10.

ROBERT COLLEGE, CONSTANTINOPLE

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ROBERT COLLEGE.

By Rev. E. E. Bliss, D. D.

Robert College was founded at Constantinople in 1860. A benevolent merchant of New York city, Christopher R. Robert, Esq., having a few years before visited Constantinople and become deeply interested in the missionary work there, especially in its educational aspects, conceived the plan of establishing a high school for the benefit of the youth of various nationalities in that great metropolis. His plan for a high school, in conference and correspondence with the missionaries, grew into plans for the college which now bears his name, and following the leadings of Providence, and the promptings of his own generous heart, he has increased his donations to the enterprise from one of 30,000 dollars to a total of nearly 150,000. In fact, with the exception of about 6,000 dollars, he has provided all the funds expended for the establishment of the institution. The college was opened for the reception of students in 1863, in a building formerly occupied by the Mission Seminary of the American Board, and still mission property, at Bebek, a village on the Bosphorus. In 1871 a change was made to the present quarters, at Hissar, another village on the Bosphorus, a short distance above Bebek. The picture on the opposite page gives a view of the new college building and its surroundings. The round tower on the left is a portion of an old castle, built by the Turks more than four centuries ago, when they were marching to the capture of the city of Constantinople, six miles below. On the opposite shore of the Bosphorus appears, between the tower and the college, the beautiful valley of the heavenly water, with its gardens and meadows, a place of quiet resort for Turkish women on holidays, especially on Fridays, the sacred day of Mohammedans. On the same side of the Bosphorus, and appearing to the right of the college, is a royal kiosk, a summer house of the Sultan, a perfect gem of architectural beauty. The college itself, with the American flag waving above it, occupies the centre of the picture. It is built entirely of stone quarried from the hill on which it stands. The main portion of the building (more than 100 feet square) has in the centre

a quadrangular court, paved and open to the sky. Galleries extend around this court in the different stories, affording facilities for intercommunication and ventilation. The extension in the rear has been recently made, to provide a larger study room and chapel for the increasing number of students.

Almost from the start the college has had as many students as the building occupied could accommodate. The present number is 230, representing more than fifteen different nationalities. The professors and teachers number twenty, of whom nine are Americans. As a large portion of the students and teachers lodge on the premises, the present quarters are altogether too strait; and Dr. Hamlin, the President of the college, has recently come to the United States to secure funds for the erection of additional buildings. The current expenses of the institution (salaries of teachers, etc.) are covered by what is received from the students, each individual paying 40 English pounds, or 200 dollars in gold. The site of the college is much more commanding than would perhaps be inferred from the picture. Standing by the flag staff upon the top of the building, the spectator looks down upon the Bosphorus, nearly four hundred feet almost directly beneath him, and can see almost the whole length (twelve to fifteen miles) of the valley of that beautiful stream, with its winding shores, numerous villages, palaces, mosques, gardens, shade trees, and green fields, — a view often pronounced unsurpassed in the world. To the traveler passing up or down the Bosphorus, in caique or steamer, the college looks like some mighty castle perched on a hill to guard the passage below. It attracts the eye of every passer by.

Hardly less prominent is the position occupied by the college as an educational institution. The superiority of the discipline and culture it gives to students was soon made manifest. Its reputation in this respect is still on the increase. The number of graduates is indeed small compared with the whole number of students, for very many come for only a partial course of study, and a special preparation for business life; but some of these graduates are already in positions of great influence and usefulness. The college has, too, a very stimulating influence upon other educational institutions springing up in such numbers among the different nationalities in Constantinople and its vicinity. It is regarded as a model; its methods of instruction and discipline are watched with great interest, discussed, and ere long will, to a greater or less extent, doubtless, be copied.

The friends of missions should not forget these Christian colleges that are year by year springing up in the various older missions. They are the result, the ripe fruit of the missionary work. They may not be missionary in the sense of receiving their endowments from missionary Boards, of being under missionary control, or in organic connection with any mission. It is not desirable that they should be in such connection. It is better that they have their own roots, and fight their own battles with the breezes. But they are missionary in the sense that they are working in the same line in which missionaries are laboring, — in the line of the intellectual, moral, and spiritual elevation of men. The permanency of the results of the direct missionary work might be very problematical should not the Christian college come in to put its impress upon the leading minds of the communities where that work has been carried on. The men, too, having charge of them, are missionary in their spirit and

consecration. Dr. Hamlin, the President of Robert College, Mr. Washburn, who has the general management of the institution, and in the absence of Dr. Hamlin is Acting President, Dr. Long, professor in the department of natural science, were all once missionaries. And among their many qualifications for their present positions, a prominent one is the thorough acquaintance they gained while missionaries with the character of the nationalities from which their pupils come, and the moral as well as the intellectual wants of the young men themselves. And while they seek to awaken, develop, and discipline the minds of those pupils, leading them in all the paths of knowledge, stimulating them especially to independent thought, they do not neglect the higher spiritual interests of those under their training. Not only are the daily sessions of the college opened with the reading of the Scriptures and prayer, but all the students are gathered to public services of evangelical worship on Sunday morning, and into Bible classes for religious instruction in the afternoon. The essential doctrines of the Gospel, the plan of salvation through Christ, his precepts and promises, are faithfully set before the minds of the students, and earnestly urged upon their attention. The result has been the hopeful conversion of quite a number, and it can hardly be possible for young men to remain for any time under the religious influences of the college without benefit. The peculiarities of the religious systems under which they have been previously trained are not attacked, but the presentation of the truth, in so many and so convincing methods, does its work of enlightenment. So clearly do the parents see this, that twenty-five of the pupils were recently withdrawn from the college on this account. Ten of these, upon more mature consideration on the part of the parents, came back; and it is a gratifying circumstance that public opinion, among even the native population around, has sustained the college in its determination not to neglect, at any body's call, the moral and religious instruction of its pupils.

THE ARITHMETIC OF MISSIONS.

One of the popular objections to the missionary enterprise is based on the actual expenditure for each convert made. The entire expenditure of the American Board, for example, is reckoned up, and divided by the number of converts, to get the average cost of each, and the result is paraded before the world as an immense expenditure of money. No account is taken of the social, or even material, value of the Christian civilization introduced and developed, or of the worth of the gospel to those brought out of heathenism and its attendant degradations, or of the Christian homes set up, or the Christian literature begun, and the train of influences set in motion that is, at no distant day, to bring up entire nations to the high plane of cultured civilized life — only of the outlay of money for each convert made.

The fallacy of this sort of reasoning is made manifest by an illustration from the business world. Take the manufacturing interest at Lowell at its beginning. There is a large expenditure for land, buildings, and machinery, and for a time no dividends, or at most but very small. Just at this point, the objection is made that the enterprise is a failure — the money would have brought in

better returns somewhere else. Would not our business men say at once, Wait a little, till the proper results are reached. We doubt very much if any man owning a hundred acres of land on the Merrimack, within a mile of the new factories, would have been very anxious to sell out just at that juncture. The time of dividends comes, real estate advances, a city is built up, the enterprise is a great success.

We are willing to meet objectors to missions on this lowest, mere business basis, but we must insist on the observance of the ordinary rules of business in arriving at conclusions. The work ranges through all stages — from old to new fields, just opened. In some, the progress is slow; in others, more rapid, and approaching a conclusion. A finished work, or one approaching completion, when a tribe or nation or country may be pronounced Christianized, is the proper test. Go to the Islands in the Pacific, where four hundred thousand heathen, as degraded as were to be found on the face of the earth, have embraced the gospel; to the tribes of South Africa, reckoning their church-members by thousands, and even tens of thousands; to Madagascar, where accessions to the Christian ranks within the last five years are counted by the hundred thousand, — a precursor of what is confidently expected in the future among the millions of Turkey, India, China, and Japan, — and we will try conclusions by the arithmetical standard.

Take the Sandwich Islands, where we have the figures of expense and results at the time (1870), when this formally ceased to be a mission field. The expenditure of the American Board had been $1,220,000; the total of admissions to churches, 55,300. (See Dr. Anderson's History, pp. 165, 340.) This gives an expenditure of $22.06 per convert. The annual export and import trade of the Islands, based mainly on the productive industry of the native population, developed in very large measure by missionary influence, amounted to over $4,300,000 — nearly four times the entire amount expended in Christianizing the Islands! Do MISSIONS PAY?

We have no doubt similar results would be reached from an analysis of the results of labor in Polynesia, by other missionary societies. How are we to estimate, in dollars and cents, the value of a nation Christianized, like the Sandwich Islands, Madagascar, or India, with its two hundred and forty millions, — how reckon the commercial value of civilization, culture, social progress? We might as well try to compute the pecuniary value of the great masters in literature and art, as Shakespeare, Milton, Raphael, and Michael Angelo! But now we are on figures, let us apply them a little further, much as we are disgusted at this method of reckoning up *spiritual* results. A church in the country, with an annual expenditure of $3,000 a year for current expenses, in order to compete with the results of money expended in the instance above named, should make an annual increase to its membership of 136; and a city church spending $10,000, would soon be obliged to colonize at the rate of 450 members annually!

Others have been looking at this matter, and the remarkable results of an investigation with reference to Baptist missions and home churches are presented in an article published in September last in the "Baptist Weekly," and in the December number of the "Baptist Missionary Magazine." As but few readers of the Missionary Herald are likely to have seen the article

in either of those publications, it may not be amiss to reproduce a portion of it here. It has reference only to Baptist churches at home and Baptist missions abroad, and the results are doubtless much more favorable to the missions than would be found by like comparisons in many other cases; but those who wish to see statements, not as to the *cost* of converts, but as to comparative *results* of labor at home and abroad, for a series of years, in connection with the missions of the American Board, are referred to an article published on pages 1 and 2 of the Missionary Herald for January, 1866. For a period of twenty-six years previous to that time, it was found that the average annual number of additions by profession to the Congregational churches in Massachusetts had been five to each church, and five and one half to each acting pastor; while in the missions of the Board, for the same time, the additions had averaged twenty annually to each church, and fourteen and one half to each missionary. The article referred to in the "Baptist Weekly" states:—

"During the year ending March 31, 1873, the Missionary Union expended for all purposes, including the purchase of grounds, the purchase, erection, and repairs of buildings, printing, books, etc., $239,417. There were baptized during the year, at the several missions of the Union, 4,319 converts. The Union therefore expended $55 for each person baptized.

"In the Long Island Association there was expended by the churches during the last year, for home expenses only, very nearly the same amount, namely, $236,142. There were baptized during the year, within the bounds of the Association, 535 converts. The churches of this Association, therefore, expended for each person baptized $441, against $55 expended by the Union.

"The Southern New York Association, which includes the city of New York, reports the home expenses of 36 churches, out of 51 in the Association, at $179,718. This is an average of $4,992 per church. . . . . The average expenditure of those not reporting may be safely assumed as equal to the average of those reporting. This would give $94,851 for the non-reporting churches; this, added to the sum reported, gives a total for home expenses of $274,569. There were baptized during the year, within the bounds of the Association, 480 persons. This shows an expenditure for each person baptized in this Association of $572, against $55 expended by the Union.

"The contrast is none the less striking in particular missions and churches. The Asiatic mission that has the largest number of communicants is the Bassein mission, in Burmah, with 6,801 members. Upon this mission there was expended $10,865. The mission was maintained at a cost to the Union of $1.59 per member. There were baptized 248. This shows an expenditure of $43 per convert.

"On the other hand, the church in the Long Island Association that has the greatest number of communicants is the Strong Place Church, with 818 members. The expenses of the church for the year were $16,724. The cost of maintenance was, therefore, $20.44 per member, against $1.59 in Bassein. Sixteen persons were baptized. Here, then, is an expenditure of $1,045 per convert in the largest church in Brooklyn, against $43 per convert in the largest mission of the Union in Asia.

"The largest church we have in New York, excepting the colored Abyssinian church, is the Sixteenth Church, which reports a membership of 699, and home expenses, $4,200. Five were baptized; a cost of $840 each.

"The church in Brooklyn which baptized the largest number was the East Brooklyn, which reported 69. The expenses of the church were $9,250; $134 per convert. The New York church that baptized the largest number was the Pilgrim, which reported 100; its expenses were $11,055; $110 per convert.

"On the other hand, the Asiatic mission that received the largest number was the Teloogoo mission; it cost $16,126. There were baptized 663; the cost per convert was $24. Thus the expenses of the most richly blessed churches in New York and Brooklyn were respectively nearly five and six times greater in proportion to the converts baptized than were the expenses of the Teloogoo mission.

"The European mission of the Union at which the largest number were baptized was the Swedish, reporting 877; the expenses were $10,798; a cost per convert of $12, one ninth the cost per convert in the most highly favored church in New York or Brooklyn.

"One of the most vigorous associations in the State, in which there is no large city, is the Black River Association. The home expenses of the churches of the Association, as nearly as we can estimate from the imperfect reports, were about $25,336. Ninety-one converts were baptized; the expenses per convert, in this rural district, were $278, against the average of $55 expended by the Union. The largest church in the Association, exclusive of the single city church in Watertown, is Adams village, with 251 members, and expenses reported at $1,200; with three baptized; a cost of $400 each. The church that baptized the largest number, exclusive of Watertown, was Adams Centre, which reported 14; the expenses were $1,420; the cost is $101 per convert, against $24 in the Teloogoo mission, and $12 in the Swedish mission.

"With such results before us, can we doubt where a given amount of money will probably accomplish the most in bringing souls to Christ?"

THE COST OF HEATHENISM.

The January number of the "Foreign Missionary" contains an article of much value, bearing on "the sacrifices that heathen people make in the interests of Idolatry." It was prepared in accordance with the suggestion of a correspondent that he desired such information; and it will, doubtless, be very welcome to readers of the Missionary Herald also. A large part of the article will therefore be given here: —

"It is difficult so to present this subject as to make our readers see and know the full effects of heathenism, as a religious system, upon its votaries. It is not simply what is lavished upon it in religious duties and observances, but what are its exactions in civil and social life. . . . . Compared with Christian nations, all pagan and Mohammedan lands are poor. This is seen in the average incomes of the people. A laborer receives some eight cents a day in India; an ordinary mechanic twelve to fifteen cents. A few have wealth; a very few great wealth; but the mass are in an impoverished condition. The same is true, to a greater or less extent, of Buddhistic, and all pagan countries. In any contrast between what heathenism receives and the offerings given by Chris-

tians, this great disparity must be remembered, and the former must be multiplied manifold to correspond with the *value* of the latter.

"China, India, Siam, as well as other pagan nations, are full of idols. The temples are not only stocked with them, but every shop and every house possesses them; and these are of different quality and value. To these worship is paid and incense offered. Of China, Dr. Medhurst says: 'Their temples, houses, streets, roads, hills, rivers, carriages, and ships are full of idols; every room, niche, corner, door, and window is plastered with charms and emblems of idolatry.' Dr. Allen, in his 'India, Ancient and Modern,' says of that country: 'Princes and wealthy people often have private temples in their gardens and parks. People often have a place in their houses in which the idols they worship are placed, and sometimes a Brahmin is employed to perform the daily rites of the idols.'

"If these countries are full of idols, they are also studded with temples of all sorts and descriptions. In India, immense sums have been expended on these. Dr. Winslow describes Tanjore as full of pagodas and temples: 'Each temple is surrounded by walls, in the center of each side of which is an immense gateway, surrounded by a pyramidal tower of great height, covered with sculpture to the top, in the figures of gods, men, beasts, and nondescript animals. In the large temples these towers, which are often considered as the pagodas, are two or three hundred feet high.' The temple of Scringham is one of the largest of India. 'It is composed of seven square inclosures, one within another, the walls of which are twenty-five feet high and four feet thick. These inclosures are three hundred and fifty feet distant from one another, and each has four large gates, with a high tower. The outward wall is nearly four miles in circumference, and its gateway, to the south, is ornamented with pillars, several of which are single stones thirty-three feet high and nearly five feet in diameter, and those which form the roof are still larger. "Siva," the idol, is formed entirely of gold, in solid pieces, and is fifteen feet high. The platform on which it stands is also of gold. The value of the precious stones which adorn it is immense. About six thousand Brahmins live in the precincts of the temple.'

"The maintenance of many of these temples is a very expensive affair. The average annual expenditures incurred on account of the daily worship and the periodic festivals and ceremonies, in one of the pagodas alone, in Travancore, is $450,000. The annual expenditure on the idol in the temple of Khundoba is $30,000. The same lavish display is witnessed in Buddhist countries. The average number of priests to each temple in Bangkok, Siam, is one hundred, whose support must be a heavy tax upon the State. A missionary of that country says, that the value of the precious stones on the image of Buddha, and in the temple of the king's palace in Bangkok, would build every church in the State of North Carolina. 'When the king,' says Mr. McDonald, 'wishes to make merit, he builds a temple costing, perhaps, $100,000. When any of the chief princes or nobles wish to make merit, they do the same.' The same is done by the common people.

"We occasionally hear of munificent gifts, in Christian lands, of large sums to humane, philanthropic, or Christian institutions; but these are equaled, if not surpassed, in heathen lands. At the shrine of one temple in Benares, $100,000

was presented in one day. One individual gave at once upwards of $1,500,000 for the support of heathenism in Benares. 'I once,' says a missionary, 'visited the Rajah of Burdwan, and found him sitting in his treasury. Fifty bags of money, containing $500 in each, were placed before him. "What," said I, "are you doing with this money?" He replied, "It is for my gods!" "How do you mean that?" I rejoined. "One part is sent to Benares, where I have two fine temples, and many priests who pray for me; another part goes to Jugganath, and a third to Gaya;" making an annual gift to his gods of $25,000.' In Ahmedabad, one person erected a Jain temple at a cost of $300,000. 'At the celebration of one festival,' says Dr. Duff, 'a wealthy native has been known to offer after this manner: 80,000 pounds weight of sweetmeats; 80,000 pounds weight of sugar; 1,000 suits of cloth garments; a 1,000 [rupees?] suit of silk; a 1,000 [rupees?] offering of rice, plantain, and other fruits. On another occasion, a wealthy native has been known to have expended upwards of £30,000 ($150,000) on the offerings, the observances, and the exhibitions of a single festival; and upwards of £10,000 ($50,000) annually, ever afterwards to the termination of his life.' These are but specimens of the individual liberality called forth for the maintenance of the basest systems of error. They could be greatly multiplied.

"This is but one form of offering. Paganism calls for many. The number of sacred days in the Hindoo religion is very great; the whole is estimated at ninety-five; we have seen it stated at one hundred and thirty-four. It is not to be supposed that these are kept by every believer of the system; but such are its demands upon its followers. Besides these, periodic festivals are often observed in connection with almost every temple. Then numerous atonements and penalties (some of them of a costly character) are prescribed; vows to different gods are frequently made, and regular offerings to priests or idols are statedly given. Much time and money are spent on some of their great festivals. A converted Brahmin in Calcutta declared some time ago, to Rev. Mr. Weitbrecht, that the sums which the Hindoos throw away yearly on their idol-festivals exceed the income of all the Bible and Missionary Societies in Great Britain; and this is far below the truth, when the estimate for a single celebrated annual festival in that city alone is $2,500,000. The gold and silver paper consumed for idolatrous purposes alone in China, says Mr. Gutzlaff, costs a hundred times more than all the money expended for Bibles, tracts, and missionary associations; and Mr. S. Wells Williams says, that the amount expended by the Chinese on their religious observances is twice the sum paid in the United States for all expenditures of a religious character; and this does not take into consideration the relative value of money in the two countries. The Rev. N. McDonald says, that the Siamese expend for Buddhism about $25,000,000 annually, or more than three dollars each for every man, woman, and child in the kingdom.

"As Buddhism and Brahminism are both stupendous systems of merit, they make heavy exactions upon their votaries in the way of pilgrimages. This involves a great waste of time and of money, and often of life. The number who crowd Allahabad and Benares at the great festivals, says the Rev. Mr. Buyers, is truly astonishing. Rev. Dr. Nevius says, of the crowds of pilgrims who come every spring to Hangchow: 'The canals leading to the city were filled for miles,

in some directions, with the boats of worshipers, many of whom had come long distances to pay their homage at the sacred shrines. The numerous paved roads, or paths, winding through the valleys in every direction, were occupied by an almost continuous stream of visitors — the rich in sedans and the poor on foot.'

"We might enlarge, and show how ramified and oppressive are the exactions of heathenism in the varied relations and walks of life; but we have said sufficient to make it clear that there is no comparison between the gifts of Christians and of idolaters for their different systems. 'It is,' writes the Rev. Dr. Duff, 'when gazing at these heaps of offerings so lavishly poured into the treasury of the false gods of heathenism, that one is constrained to reflect, in bitterness of spirit, on the miserable contrast presented by the scanty, stinted, and shriveled offerings of the professed worshipers of the true God in a Christian land. Would that, in this respect, the disciples of Christ could be induced to learn a lesson from the blinded votaries of Hindooism.'"

CENTRAL TURKEY COLLEGE.

This institution has been duly organized by the appointment of a Board of Trustees in this country and a Board of Local Managers in Turkey; and vigorous measures are in progress to secure an endowment. About $20,000 have already been secured, the larger part thus far in England; and Rev. T. C. Trowbridge, for eighteen years a missionary, and thoroughly conversant with the need and opportunities of a college at the proposed location — Aintab, in Central Turkey, — has made good progress in calling public attention to the enterprise, and preparing the way to receive subscriptions in this country.

The proposed college is the legitimate fruit, and in some sense the necessary supplement of the missionary work. Its trustees, to have charge of the disposition of funds raised outside of Turkey, are appointed by the Prudential Committee of the American Board for the first twenty-five years, as a guarantee for the wise use of the funds in building up a Christian institution, devoted to the interests of religion and sound learning. Its managers in Turkey are appointed by representatives of the native churches, one half to be missionaries and one half natives for the same period of twenty-five years, after which vacancies are to be filled by the natives of the country, with a view to an ultimate transfer of the entire enterprise to native hands, should it be regarded as fulfilling its original intent; otherwise the vested funds may be devoted to other Christian institutions in the Turkish empire. It is thus emphatically upon a missionary basis, and like all the Christian institutions developed on mission ground, to be passed over to native hands as soon as practicable.

As a means of raising up a body of educated men, for the ministry and other professions, who shall take up and carry forward the great work of a Christian civilization in all its details, — which missionaries, in the very nature of the case, can only begin, — the value of such an institution can hardly be overestimated; and we can therefore most heartily commend it to the friends of the missionary cause, who, besides giving generous support to the more strictly

evangelistic work, would gladly aid in developing institutions of Christian learning and science, to secure the full fruitage of missionary toil and the completed work of a Christian culture.

A preparatory department is already begun, under the care of a native teacher, including some fifteen or twenty pupils; an Armenian teacher, of successful experience in the Seminary at Marash, will soon complete two years of study in the scientific school at New Haven, where he has been favorably known as an accurate and faithful scholar, in the expectation of returning the present year as a professor in the proposed college; an American gentleman, after enjoying the best opportunities of medical study in this country and in Scotland, is now spending a year in Vienna in order to the best possible preparation for organizing a medical department in the institution; and lands well suited to the prospective wants of a great institution, and ample in extent, have been secured, in part by purchase and in part as a gift from a Moslem interested in the enterprise; so that the work may now be regarded as well in hand. The pledges of the native Christians in Aintab, amounting to about $20 in gold to every church-member, male and female, in the city, show the practical interest felt by the people, and prove them worthy of aid. The whole amount thus pledged was nearly $8,000 — really equivalent to $60,000 here, if reckoned on the basis of the value of labor. It is believed that the sum of $100,000, one half of which is to be funded in this country, will suffice to put the institution on a good financial basis, provide the necessary buildings and apparatus, and an adequate force of foreign and native teachers, — as expenses of nearly all kinds are, relatively, so much less in Turkey than in the United States.

The Trustees in this country are Ezra Farnsworth, Esq., President; R. H. Stearns, Esq., Boston; President Porter, of Yale College; William M. Taylor, D. D., and William M. Thomson, M. D., New York city; Henry Lee Norris, Esq., Princeton; James M. Gordon, Esq., Treasurer, and Secretary Clark, Boston. The address of Rev. T. C. Trowbridge, authorized financial agent, is 39 Bible House, New York City.

WOMAN'S BOARDS.

It is with no little satisfaction that we note the growing importance of woman's work in the missionary cause, both at home and abroad. It supplies a needed element, to maintain and develop more fully a missionary interest in the churches. It has given scope for unselfish Christian effort on the part of Christian women, at once blessed to the actors and blessed in its results. It has helped to bring up the religious sentiment of the churches to a higher level, and is preparing the way for a true consecration of children and youth to the cause of Christ.

But more; the organization of a Woman's Board of Missions, auxiliary to the American Board, had really come to be a necessity to the best development of the work abroad. The Christian women who, in faith and prayer, led the way in this new movement, acted more wisely than they knew. In the earlier stages of missionary operations, the women had not been accessible. The work wa of necessity to be done almost wholly by men. But the example of the Chris-

tian home, and of the possible social and moral elevation of woman as seen in the wife of the missionary, at length broke down the barriers, and the way was open, not only for all the efforts that married women could put forth, but for the employment of many unmarried women, as teachers especially, and to some extent in direct missionary labor — in visiting, and holding meetings with those of their own sex, in their homes. Here was work that men could not do, but which was essential to the success of the missionary enterprise. It was work, too, that lay within the mission fields occupied by the Board, and such as could only be done, with the wisest economy of means and effort, in connection with its existing arrangements; and so the Woman's Board of Missions was organized, auxiliary to the American Board.

The wisdom of this action was so manifest that the example thus set was soon followed by nearly all the other missionary bodies of the country. A great forward step has thus been taken by the Christian women of our land in the great work of the church. By assuming the support of missionaries and schools specially devoted to the spiritual elevation of their degraded sisters in other lands, they have been brought into closer relations of sympathy and personal interest in the work, and those engaged in it. The devoted Christian woman that leaves a home of culture, and the privileges of our social life; to spend her days in self-denying labors in a heathen land, now goes assured of the love and sympathy of a great sisterhood, and in the confident expectation of the Divine blessing in answer to the prayers of many in her behalf.

Our mission treasuries are all under great obligations to these Woman's Boards. The additional income to the Treasury of the American Board from this source was most timely, and has enabled it to hold on its way in the steady enlargement of its operations. The receipts from its two Auxiliary Boards amounted, in 1873, to nearly $50,000. For the present year they have assumed the support of 70 women from this country, 58 Bible-women and native teachers, over fifty village schools, and twenty seminaries. In some States at the West, the Woman's Board of the Interior received more than half of all that was given to foreign missions. Those away from the great centers are little aware of the unselfish devotion, the free expenditure of time and labor, required to secure these results; but they have their reward.

The late anniversary meetings of these Boards, at Racine and Boston, as well as the meeting at Minneapolis, were occasions of the deepest, tenderest Christian interest — means of grace to all who shared in them. And now come tidings of a new organization, and of the growing interest in this cause among the ladies on the Pacific slope, — joining with their sisters in the East and in the Interior in this work of love, till Christian homes shall cover the earth!

SHALL WE RETIRE FROM PAPAL LANDS?

This question has become painfully imminent. It has been hoped, from month to month, that the receipts for the work in nominally Christian lands would equal the current expenditures. It has been difficult to believe that the apparent desire of the Congregational churches, in 1871, that the Board should enter upon

this new form of Christian effort, would prove delusive. Indeed, it has seemed impossible, that in the presence of the marvelous changes which are taking place in Roman Catholic countries, these churches would withhold from the five missions, so auspiciously commenced therein, a cheerful and generous support! But the debt of $12,399.14, with which the financial year began, has steadily increased, and now it is about $25,000!

It may be said that since the new work was assumed by the Board, many, because of it, have enlarged their donations for the old work. To a certain extent, doubtless, this is true. But the increase is believed by those who are in the best position to know the facts, to be inconsiderable; and it is supposed that, if any reduction which might be reasonably claimed on this ground were actually made, the deficit would still be inconveniently large.

There was a considerable advance in the receipts during December; and it was hoped that the tide had turned at last, and that in coming months the income would suffice for the current wants, and gradually liquidate the deficit of last year. But the insufficient sum of $2,557.67, received in December, fell to $1.309.45 in January. Hence it has become necessary to say, that unless there shall be a speedy and decided change, the Prudential Committee will feel obliged to consider the question of recalling missionaries from some of the fields which are now occupied!

Does the constituency of the Board desire any such step to be taken? What satisfactory reason can be given therefor? Are the Congregational churches unable to contribute $50,000 or $60,000 to make known the saving doctrines of the cross to the victims of papal superstition and error? Will they leave it to other denominations, burdened as they are with manifold responsibilities, to perform this service alone?

Which of our five missions do they wish to see struck from the roll? Shall we retire from Mexico, where the work to be done is so urgent, and where the encouragement is so great? Shall we turn away from Spain, knowing that notwithstanding the unrest of the land, there is an open door for the messengers of Christ, and knowing as well that nothing is so much needed there as the gospel? Shall we forsake Italy, to the intense delight of the Jesuits, and to the grievous dishonor of the Protestant name? Shall we abandon Austria, where there are so many elements of interest, and so many tokens of success? Where shall the blow fall first?

A PLEA FOR THE WORK IN AUSTRIA.

By Rev. E. A. Adams.

[The following earnest and decided, but candid and well-considered presentation of the claims upon American Christians of the new missions of the American Board, — in the Austrian Empire and in other Papal lands, — is presented in a letter from Mr. Adams, of the Austrian mission, dated Prague, Bohemia, January 17. It is worthy of serious consideration.]

It was not so much my purpose at this time to speak of our own work, inasmuch as there is nothing that specially calls for a report, as to allude to

a subject concerning which, directly or indirectly, we are hearing considerable, of late. It is not impossible that the failure of the churches to contribute, as it was hoped they would, for this work in nominally Christian lands, is closely connected with the question which we hear quite often and quite earnestly put: Why has that work been undertaken at all by the American churches?

There are, I apprehend, not a few in those same American churches, who are to-day asking just that question, and who are more or less satisfied that, for various reasons, it would have been better if it had been left to others. And it is not strange that those who saw and heard the representatives of the evangelical church of Germany in the late Evangelical Alliance meeting, and who found in them so valiant and eloquent defenders and so earnest followers of the truth as it is in Jesus, should ask this question, nor that they should come to this conclusion.

Now I feel that, if a single fact, which has been often reported, could be so stated as to reach the minds of Christians at home, and make its appropriate impression upon their hearts, nothing further would need to be said, in order to prove that they are at least called to *consider*, prayerfully, this work. This fact is, simply, that the *gospel of Jesus Christ is not to-day preached in Austria, except to a very limited extent and in certain definite localities.* It is only stating the simple truth to affirm, that in much more than half of Bohemia the gospel is never heard except in the Roman Catholic perversion of it (and no one who has not seen and heard the people can have any idea of what this perversion is), and that in the rest of Bohemia it is only here and there that anything like the pure gospel can be said to be preached.

In the Tyrol, as Brother Duff's report clearly shows, the condition is even *worse;* in Hungary and Moravia, also, it is worse; and in German Austria not any better. And our own annual report shows what other societies are doing, and how little hope there is that they will do this work. With the exception of the Moravian Brethren, who are doing a good work, though it must be very limited, I am unable now to call to mind more than one laborer in Bohemia who is in any sense connected with a German missionary organization. Whatever may be thought with regard to the *duty* of German Christians in this matter, the *fact* is as has been stated above. Indeed it is true, so far as I have been able to learn, that Protestants make scarcely any attempt to work among Catholics even in their immediate neighborhood — much less in other countries. In view of these facts, it can certainly be affirmed that American churches are not stepping out of their proper province in coming to declare the good tidings to a people who are indeed in darkness and in the shadow of death.

When we remember that this is a civilized and, in most respects, an enlightened people; that almost all can read; that they have a form of truth; that the name of Jesus is on almost every person's lips; while yet, in all that pertains to spiritual life, in all that has to do with spiritual comfort in this life and hope for the future, the only real difference between them and the so-called heathen is, that the former are taught deception, falsehood, and the grossest immorality in the name of Jesus while the latter are not, — when we consider this, our doubts as to their need of the gospel vanish at once.

It is not easy to realize what is meant by being taught vice and immorality in the name of Jesus. I am sure I had very little conception of it before I left

home. If it were possible for the so-called religious teachers of a people to crush out all traces of conscience, it would have been done here long, long ago. And this almost crushing out of conscience is to be the great hindrance to the reception of Christ on the part of the people. One of our laborers, a short time since, fell into conversation with a young candidate for the Roman Catholic priesthood. In the course of the conversation, they spoke of a Protestant funeral that had taken place the day before, and the young priest commended very highly the services, at which he had been present, but thought it a great mistake on the part of the Protestant pastor officiating, that he had not, out of accommodation to many of his hearers, repeated the prayers to the Virgin Mary. When our evangelist replied that this would have been impossible for him, — that his conscience would not have allowed it, — he expressed the greatest astonishment at the suggestion that a clergyman's conscience should restrain him, or cause him any uneasiness. And this, we have reason to believe, is not an exceptional case.

No Christian traveler in this land requires proof that the people have not the gospel. But I apprehend there is a reason why Christian people in Europe attempt so little in behalf of their Catholic neighbors, and that this reason is not without its influence upon the churches in America. Why do German missionary societies send laborers to distant lands and do, practically, nothing for Roman Catholics at home and in neighboring countries? There are, of course, various minor causes. Here in Bohemia, antagonism of races has much influence in that direction, and in other places other like causes may operate. But I cannot resist the conviction that the chief cause, the one without which the others would be inoperative, is a simple want of faith that anything can be done for Roman Catholics, to any great extent. Viewed from the stand-point of human reason, the attempt to lead to Christ a Romanist, who has the form of Christianity, who has always heard of Jesus, who has been taught to believe that the only way to salvation is through his church, but whose conscience has been perverted, who has been made to profess a belief in the greatest absurdities, and who is practically taught that Christianity has nothing to do with character except to debase it, — the attempt to lead such a soul to Christ is, humanly speaking, more hopeless than it would be if he had never heard the name of Jesus spoken. And so far as I understand the history of missions, the results which have followed missionary efforts in behalf of Roman Catholics have not been *specially* encouraging.

Before I left America I was met, not unfrequently, with the remark that there is little hope of success among Roman Catholics. And, personally, I have little doubt that this feeling, in many cases an honest feeling too, accounts in no small degree for the backwardness of the churches in sustaining this work in nominally Christian lands. Now I have no desire to prove that the work in Papal countries is more important than that in other parts of the world. This I do not believe. The field is the world, and He who has charge of the whole, and he alone, knows just where each individual's labor and money are now most needed; and will not he, in answer to prayer, reveal to each one just what his duty is in this respect?

Two things *must* be true of one who intelligently sympathizes with God in his purposes of love for this world. 1st. Wherever there is a soul to whom

the gospel is not known, there he is called of God either to go or to give his money that others may go, unless God clearly calls him to use his time and money in another direction. And the fact that others can do it more easily or conveniently than he can, he has nothing to do with. The only question for him is, "Is the work done?" And 2d. He will believe, in the face of all facts and of all experience, if necessary, that the Spirit of God *can* reach any heart; and he will hold this belief in so practical a form that he can go to *any* soul with the word of salvation, and expect to have it operative upon that soul by the power of the Holy Ghost. There is no such thing as impossibility with God in this relation; and the more fully, the more practically we believe this, the more clearly shall we know our duty and our privilege of working with Christ, in carrying out his glorious purposes. Were the arguments against any particular field ten thousand times more forcible than they are, still the answer would be, "God can do the work; and if he calls for money and time to be spent there, He pledges thereby his own presence and power, and gives the assurance that what he desires to have done will surely be accomplished."

As for myself, I am too clearly convinced that God calls for work to be done here, to be in the least disturbed by any apparent backwardness of the churches to sustain the work. I know not what is to be accomplished; I know not when we shall see the results which we desire to see; but that it was no mere human opinion that moved the "Board" to occupy this land, that it is in obedience to no mere human injunction that we are here to-day, is too clear, to me, to admit of a doubt. Even if we should be forced to leave at once, I should, still, not for a moment doubt that our coming here was ordered of God, and that we should have failed to meet our obligations to him if we had remained away.

THE CAPTIVES RELEASED.

In the year 1864, Mr. and Mrs. Ramseyer, under the direction of the Basle Missionary Society, commenced a station at Anum, on the western coast of Africa. They remained at this advanced post till 1869, when the king of the Ashantees sent his army into that region. The ruin of the station was easily effected, of course. Unfortunately Mr. and Mrs. Ramseyer, with their single male associate, were made prisoners. The three were taken to Koomassie, the Ashantee capital; and there they have been kept during four years and more. Frequent endeavors have been made to secure their release, and at times they have seemed to be on the point of obtaining their freedom, but some obstacle has intervened, and they have been obliged to endure, as best they could, the trial of hope deferred. Not long ago they actually set out from Koomassie for the coast, trusting that the day of their deliverance had really come; but they were obliged to return, in circumstances of special indignity and humiliation. It has been supposed, however, that the difficulties interposed are chargeable, not so much to the king, as to the general who captured them.

It has been hoped that the recent invasion of the Ashantees by England, in consequence of certain wrong-doings of the former, would terminate the isola-

tion and privations of the missionaries; and much prayer has been offered in their behalf. Still there was abundant reason for the gravest apprehensions. General Wolseley might not succeed in taking his army to this heathen capital. If he did succeed, he might find that the captives had been slain, or had been removed beyond his reach. But just when the hopes and fears of Christians were becoming more and more intense and disquieting, the telegraph announced to the friends of the Basle Missionary Society not only, but to the friends of humanity throughout the world, "The captives are released." King Karikari, it would seem, did not wait for the conquest of Koomassie, but made his submission in time to avert this great humiliation; and, as one means of conciliation, he surrendered the prisoners whom he had held so firmly and so long!

MISSIONS OF THE BOARD.

Mission to the Austrian Empire.

A "WHITE DAY"—GETTING A CHAPEL.

Mr. Schauffler wrote from Prague, December 14: "Last Sunday was a white day in our missionary calendar. Within a few rods of the spot where, four hundred and sixty years ago, John Huss lived and preached, in the hall we have just fitted up, we had the pleasure of hearing Pastor Schubert, of Krabschnitz, deliver a noble discourse on Christian love the distinctive mark of Christ's disciples. When I tell you that this is the first Bohemian service held in connection with our mission, the opening fire of the long campaign we have, in the Lord's name, commenced against the superstition and the infidelity which rule this people, you will not yet fully understand the significance of this event. Allow me to let you into the secret of our special joy, by showing you how the Lord has prepared the way for the proclamation of the truth.

"In my letter of August 16th (Missionary Herald for November), I told you how the proposition had been made to us to take charge of the Bohemian service commenced last year in the Scotch chapel. We looked in vain for a suitable hall, and at length were obliged to hire a couple of vaulted storerooms opening on the street. When Brother Adams and I (Brother Clark was then in Upper Austria) climbed over the huge piles of shoe-peg sacks, and peeped through the grated windows, the premises looked anything but promising. But our excellent friend, Mr. Reuter, a pious German engineer in business here, encouraged us, and seeing, with the eye of faith, a dirty, lumbered up storeroom transformed into a cheerful audience-room, we hired it. Mr. Reuter kindly agreed to fit it up,—no small job in a city where no workman, master or apprentice, thinks of finishing his work at the promised time, or hesitates to demand the double of what he agreed to charge. Thanks to the professional skill and the Christian zeal of our excellent friend, the work was well done, and the hall, with its deal benches varnished wood-color, its platform pulpit, behind which a green curtain screens the entrance into the inner apartment (now used for a vestry and bookstore), its high German stove and small melodeon at the side of the platform, has a very neat, cheerful, and homelike aspect.

"But now came the question (which could not be settled until we were ready to begin holding services) of obtaining permission from the authorities. In Austria only *two* Protestant denominations ('Confessions' they are called here) are recognized by law, the Lutheran and the Reformed. All other Protestants are 'Confessionslos' [without organized systems], and are not allowed to hold public divine service. Neither can the pious Bohemian Reformed pastors do it in Prague, however much inclined to preach the gospel

here, where the only Reformed pastor preaches a gospel with Christ left out, because it would be encroaching on his rights, and end in their defeat.

"We therefore gave notice to police head-quarters that we intended holding a meeting on the following Sabbath in accordance with the requirements of the law regulating all public meetings, and that Pastor Schubert would speak on a Bible theme. The chief of police, declining to interpret the law as some subordinates had done in similar cases, caused us no little anxiety, and frustrated our plans for that Sabbath. The next week a renewed application, and an interview of an hour and a half at police headquarters, though at first anything but encouraging, resulted in a permission for last Sabbath to deliver a 'Lecture,' under the law regulating 'Productions,' *i. e.*, lectures, concerts, and shows. We were also advised to apply for permission to deliver a series of such lectures during six months, which permission, if not objected to by the police, is likely to be sanctioned by the Stadthalterei. When, after obtaining the permission for a 'lecture,' I remarked, casually, that of course singing spiritual hymns would not be objected to, the official doubted whether that would not be an ecclesiastical act, but dismissed his scruples on being reminded that the right of singing was one freely exercised by every drunkard in the bar-room.

"All this took time, and we could not get the advertisement of 'a Biblical Lecture' into the chief Bohemian paper till Saturday morning. Unfortunately the paper contained an article obnoxious to the police censor, the same gentleman who controls the holding of meetings, and was confiscated. I may remark, in passing, that the constant agitation of the Bohemian national party against the Government, and the deadly political feud between Germans and Bohemians, renders it very difficult to start any public meetings without incurring the suspicion of being engaged in some way in furthering political ends. This all the more because the Bohemian national party, a few years ago enthusiastic for Huss and Protestantism, has now thrown itself into the arms of the Jesuits and Ultramontanes. Thus is religion made a disguise for political machinations."

THE FIRST SERVICE.

"But to return to our Hall. As few learned of the service, only about thirty-five persons were present. I wish you could have been there too, and seen and heard Pastor Schubert. He is of medium height, stout, with a large, expressive, benevolent face, framed in bushy, black whiskers, has a kindly eye, and a tremendous voice. He is sympathetic, enthusiastic, and courageous in his determination to proclaim the gospel, even though it brings upon him the enmity of his unbelieving ministerial brethren. He is admirably adapted for speaking to the people, whom he attracts by the liveliness and simplicity of his manner, and carries along by his earnestness and power. He commenced with a few words of invocation; then we sang a hymn, to a tune which dates back to the time of the Bohemian Brethren, — that wonderful church of martyrs and confessors, — after which Pastor S. remarked that, as we were to consider the truth of God's word, it was appropriate to ask God to help us understand it. After praying came the 'Lecture,' then again singing, and prayer ending with the words of the Apostolic benediction. As we left the hall, we felt devoutly thankful for this auspicious commencement.

"Yesterday I was again at police head-quarters to obtain permission for next Sabbath, and found the officials exceedingly friendly. I was informed that the report of the meeting furnished by the police agent who was present (in civilian's dress), was very favorable, and that, if we continued as we had begun, we should experience no difficulty whatever. It was very manifest that the authorities had received the impression that we are no agitators, like Ultramontanes and Radicals, but that our aim is to benefit the people by inculcating the highest moral and religious truths. We feel that we have great reason to thank God and take courage."

Northern Mexico.

Mr. Beveridge writes from Monterey, that the work there is "gradually progressing." Persons connected with the government have sent to borrow books, and he hears of considerable interest in a few influential families. Later (December 24), he mentions the organization of a new church "at a place called Santa Cruz, in the southern part of the State," consisting of eight converts from Romanism. They had sent a petition to him for an evangelist. He also speaks of "considerable interest manifested lately in the church."

Mr. and Mrs. Herrick and Miss Strong, on the way to this field, encountered very severe storms on their passage from New Orleans to Brownsville, were out 116 hours instead of 48, and very narrowly escaped shipwreck. They landed at Brownsville December 26, very grateful for their "merciful deliverance from a watery grave."

Western Mexico.

PROGRESS — OPPOSITION.

THE intelligence from this mission field continues to be cheering. Mr. Watkins wrote from Guadalajara, December 11:—

"As Mr. Stephens mentioned in his last letter to you, we concluded that it was best for him to remain in Ahualulco for the present. The young man who commenced the work in that place will be able, I trust, after receiving some instruction from Mr. Stephens, to carry it on alone. He is quite talented, and one of the most persevering and faithful to the cause of Christ that I have ever met. If God will spare his life, we expect a great deal from him.

"There are several other places nearly as inviting as Ahualulco, which we have promised to visit as soon as possible. For this object we have accepted the good offer of Rev. Mr. Parkes, and a worthy young man, who was in the employ of the government, is already in the field. He will first hold meetings and sell Bibles in the towns that we think most ready to receive the truth.

"Our work is progressing in the city. We have more than a hundred members in the 'Society of Reformed Catholics,' which I formed last July. More than twenty of them seem to have met with a real change of heart. We use these converts to disseminate the truth. One of the members, who is now at Tepic, has done a great work in that place. In a letter I received from Tepic yesterday they ask us to visit them. I hope Mr. Stephens and the young man will be able to do so very soon.

"We have not obtained a church as yet. Possibly we could have the loan of one, but it could be easily taken from us by the rich men of the Romish party. We have therefore concluded to buy or build, if in any way the brethren can find means to do so.

"Persecution is going on in different parts of the country. A few nights since I was explaining to a large congregation the doctrines of the Christian religion, when a pistol was fired in a window of another room near by, but fortunately no harm was done. It did not in the least intimidate me. I kept on speaking to the people of *life*, with *good* effect, while my enemy, with his pistol, preached *death*, with *no* effect. It was supposed to have been done by a priest who, in the time of the Emperor, used to buy the heads of the Liberals at $25 or $30 each. They are now taking steps in Mexico to *punish* those priests who are constantly exciting the people to rebellion.

"I have administered baptism to three persons, and expect to unite a couple in marriage to-morrow. This is quite aggravating to the priests, as they receive $2.25 for each baptism and $18 for each marriage."

Japan Mission.

LIGHTS AND SHADOWS.

EXTRACTS from two letters from Osaka, written in November last, will show what were then the condition and prospects of the mission work. Mr. Gordon wrote, November 8th:—

"The year has been in many respects an eventful one in Japan. Politically there have been advances and reactions. We have seen evidences of the approach of a better civilization, and on the other hand, we have been made to realize that heathenism has yet a strong hold upon even the most progressive among the Japanese.

"The two facts, that the old edicts have been removed and the Catholic prisoners set free, are enough to make all Christian hearts rejoice; but we long for the time when we shall be at liberty to preach Christ throughout the Empire, and shall not be restricted to a few cities, and to comparatively small localities in those cities. For you must know that (for example) here in Osaka we are allowed to rent houses only in a small suburb, while the great body of the city is inaccessible to us as a place of residence, or a location for school or chapel.

"I regret to say that the prospect of a speedy change in this respect is not very flattering. Sir Harry Parkes, the English Minister, has stated his belief that the new treaties will be little more favorable to the occupation of Japan than the old ones. Foreign ministers feel that Japanese progress is *largely superficial.* But, despite the restrictions which are yet laid upon missionary work, the Word of God is not bound in Japan. A new church has been organized in Yedo (now called Tokio), and large numbers (reported at 150) are every Sabbath, and indeed daily, listening to the words of Life.

"The Kobe brethren have no doubt written you about the large attendance there, and about Mr. Davis's remarkable opening at Sanda. It was soul-cheering indeed to see, as we did in Kobe a week ago, fully one hundred crowding into the temporary chapel there.

"While our work here is still on a much smaller scale, it is by no means discouraging. One physician, a man of years and influence, and who can have no mercenary motive in doing so, has been a regular attendant, and a close student of the Bible for a number of weeks. He said to me one day, 'I believe in Jesus'; but I presume there is as yet nothing more than an intellectual belief at the most."

"I may mention as one feature of our school work here, the use of the Christian literature of the American Tract Society. In addition to the use of their ordinary readers, I have just finished reading, with a class of twelve or fifteen, the little volume, 'Peep of Day,' which sets forth in simple, childlike language, the events connected with Christ's coming to earth. The same book has been introduced by some Japanese into their schools, some fifty copies having gone from Kobe to a school in the interior."

FIRST IMPRESSIONS — PREACHING AT KOBE.

Mr. Dexter wrote, November 14th: —

"My first impressions of Japan are very favorable indeed. I attended the native service in Kobe November 2d. Mr. Greene preached (in Japanese). At the beginning of the service there were but thirty-five present, but as Mrs. Greene started one of our familiar hymns, playing upon the organ, and accompanied by other ladies in singing, they came in until the room was nearly filled. Between eighty and one hundred were present. The scene was both novel and interesting to me. They removed their sandals on entering, and remained in a kneeling posture during service. They were each furnished with a copy of the Gospel by Mark. Mr. Greene requested one of them to read the 15th chapter, containing the account of the crucifixion, and the others looked over carefully while he read. Then Mr. Greene preached three quarters of an hour, and I never saw a more attentive audience. Among those who seemed particularly interested were three old men with heads shaved, who have been Buddhist priests for many years. With mouths open they seemed to drink in every word.

"There were many in that audience who that day heard of Jesus for the first time. During prayer they bowed their faces close to the floor. To me it was a very impressive scene, and I could but pray that the Holy Spirit would bless the word spoken.

"The brethren here feel very much encouraged of late, and I think they have reason, for it is only since about the middle of September that they have been able to get out more than fifteen or twenty to service. Now their chapel is filled — entry, windows, and a portion of the street — with eager listeners. During the week, some who have heard the word on the Sabbath call at the homes of the missionaries for further instruction.

"Tuesday, November 4th, we came up to Osaka. As I walk for miles through this densely populated city, and see the thousands of children, from ten to fifteen years of age, that throng the streets and doorways, and realize that not one of them has ever heard of Jesus, my heart bleeds for them, and it seems as if I could not wait to learn the language. I am so anxious to tell them of Christ, and cannot speak a word that they would understand!

"O, what a field, what a VAST *field* is now open for the labors of Christian men and women in this Empire! In this city alone there is work enough for five hundred missionaries, allowing each one a congregation of one thousand. Soon it must be thrown open for occupation. Where are the men to take possession? I am glad, I am more than glad, of the privilege of devoting my life to the work."

Ceylon Mission.

SEVERAL letters have been received from missionaries and native pastors in Ceylon, written in October last. Mr. De Riemer, of Chavagacherry, reports the recent admission of one woman to the church, the baptism of three infants, and "five or six candidates for admission to the church at the next communion season." Mr. Bryant, native pastor at Sangany, mentions the admission of two to the church, and pleasant indications of religious interest among some of the children in his field. Mr. Hoisington, native catechist at Oodooville, notices eight cases of hopeful conversion in the female boarding-school, and one outside the school, and other cases of inquiry after truth. Mr. Stickney, native pastor at Oodoopitty, reports the admission of one man and one woman to the church there.

SABBATH SERVICES AT OODOOPITTY.

Respecting services on the Sabbath at Oodoopitty, Mr. Stickney writes: "It is very interesting to see how the Sabbath is spent here. Certainly we enjoy that holy day. From sunrise to sunset, and sometimes till late in the evening, the exercises are so various and so interesting that almost all feel it to be the most pleasant day of the week. In the morning, at eight o'clock, as soon as our private and family prayers and breakfast are over, we hear the sound of the bell inviting the Sabbath-school children and teachers to assemble at the church. At half-past eight Mrs. Smith comes and teaches the children and teachers to sing, both in the European and the native tunes. The children find much interest in this, and we enjoy very much. At nine the Sabbath-school commences and lasts until ten. Mr. Fitch, the superintendent, tries to interest the children by blackboard exercises, etc. There are twelve or thirteen classes and as many teachers. Mr. and Mrs. Smith and Miss Townshend [missionaries] have each a class. From ten to eleven we have the service, and after the service, for about half an hour, Mrs. Smith holds a prayer meeting with the Christian women and school girls. In the afternoon, at four o'clock, some of the Christians living near the station, assembled at Mr. Smith's study, spend a few minutes asking God's blessings upon their labors in the remainder of the day. At a quarter past four it is a pleasant sight indeed to see the Christians, both male and female, going in different directions to preach the gospel, — Mrs. Smith and one or two school girls in one direction, Miss Townshend and one or two school girls in another direction, Sarah and Susan, the two Bible women, in still another direction, and the other Christians doing likewise, while Mr. Smith has a meeting with the servants and with the children of Christian parents. So, in a single Sabbath afternoon, we have gen-

erally eight or ten meetings in as many different places."

FIRST IMPRESSIONS.

Mr. S. W. Howland, recently from America, wrote from Manepy, October 15th: —

"I was surprised to find such progress already made, — to find among the natives those who are intelligent and well informed, earnest and competent, with a becoming dignity, not assumed, but proceeding from real worth and manliness, and which commands respect. Among such are the native pastors. And these same pastors are the persons of influence in their villages, and would compare favorably with pastors in America. To see the large gathering of Christians here at Manepy, September 25, who crowded our large church, one could not but say, 'What hath God wrought!' Then the semi-annual meeting of the Bible Society, held here last evening, attended by fifteen native delegates, encouraged hopes for the future welfare of Jaffna.

"But, although surprised at the progress already made, when considering it I am surprised that more progress is not being made now. Perhaps this is because I do not realize the many long years necessary for the progress already made. On the part of outsiders there is a deadness, an apathy, a waiting for the troubling of the waters. They ask, 'What sign showest thou?' or 'What have you accomplished?' Multitudes have no faith in their idols, but they give the credit of their position to their own wisdom, and not to missionary labor, nor do they seem to be any nearer Christianity. Many others are intellectually convinced, but are bound in fetters they of themselves cannot break. The great need is an earthquake to loose their chains, to cause a shaking among the dry bones. And we are not without what seem to be premonitions of this, not the least of which is the fact of the first Brahmin's joining the church last Sabbath, at Tillipally."

A BRAHMIN CONVERT.

Mr. Anketell, native pastor at Tillipally, wrote in regard to the Brahmin convert mentioned by Mr. Howland: —

"There has been a great stir for some time at Tillipally, and all over Jaffna, because of the conversion of a Brahmin boy, eighteen years of age, who was baptized last Sabbath at the Tillipally church. This is the first instance in Jaffna, and in the island of Ceylon even, among the Brahmin caste, who claim that they are next to God in dignity. It is like the falling of one stone from the great and strong fortress of an enemy. It is weakened, and it is sure that the whole edifice will tumble."

Statements are then made respecting this young Brahmin and the opposition he had met from his family, and Mr. Anketell adds: —

"When Mr. Howland was inquiring about his circumstances at home, and learned that he inherited considerable property, he said to him, 'You will of course get none of it.' He repeated the verse, 'If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.' He is now eating with the other boys in the school. As Brahmins never eat with others, nor ever in the sight of others, people think that we are doing wrong to allow him to do this. I have heard that his friends made a funeral ceremony for him, as for one dead."

Madura Mission — Southern India.

PROSPECTS — CASES OF INTEREST.

Mr. Tracy wrote from Tirupuvanam (twelve miles southeast of Madura), on the 10th of November last: —

"I am more than ever persuaded that this whole land is to be given to Christ for his possession. Within two or three days past, two native gentlemen, who from their position are well able to judge, have voluntarily expressed their full conviction of the final triumph of Christianity in this country; and so far as I could judge from their appearance, the prospect was by no means an unpleasant one to them.

"With reference to our work here in Tirupuvanam, I may remark that the diligence and faithfulness of my helpers, almost without exception, have given me much satisfaction. Just after my last letter was written, they spent twenty days or more on the itineracy. They reported a general readiness to listen to the truth, with some instances of inquiry of special interest.

"In the station school there has been, for several months past, more than usual interest on the subject of religion. At our last communion season, six of the scholars, who had been on probation for some months, were admitted to the church; two of whom received baptism.

"In Vidattaculam, where we have a catechist, an aged man connected with the congregation has recently died. He had not been baptized, but gave evidence of his sincere faith in Christ. Previous to his last sickness, his conduct as a Christian had been very consistent, and often during his illness he declared his firm belief in the Saviour. Just before his death his friends wished to read to him a heathen book read at such times, but he refused to listen to it, and requested that the Bible should be read instead. His end was peace. After his death, two or three of his heathen relatives expressed their determination to become Christians, and have begun to attend the Sabbath services.

"One aged heathen woman [at Esali], a widow, became interested in what she heard of Christianity. Though ready herself to cast in her lot with the Christians, she said she must ask her son, with whom she lived. He became very angry at her, and threatened not only to deprive her of food, but to kill her if she persisted in her purpose. She was deterred for a while, but at last told her son that he might do what he pleased; he could not save her soul, but Jesus Christ could, and she *would* be a Christian. Her son made no further opposition, but even told his mother to go to church, and more recently he has declared himself as about ready to join the company of Christians.

"At Uehanēnthal, about three or four miles from Esali, an aged man has cast away his idols, and is now asking for baptism. He is a potter by trade, and has been in the habit of making images for presentation to the temples, as votive offerings. He at once gave up this part of his business, as well as working on the Sabbath. He stands quite alone in his family and in the village as a Christian, but seems much in earnest.

"In Alavanthan several persons, fifteen or sixteen in number, including children, seem ready to renounce idolatry and place themselves under Christian instruction. They are influenced by no temporal motive, so far as I can see. The leading man among them is a native doctor of some repute, and is quite intelligent. To my inquiry if he expected opposition, he replied, 'Yes, of course; but that will make no difference with me. What I want above all is that the Holy Spirit may come into my heart and make me a true Christian.' May the Lord fulfill all his desire in this respect."

Mr. Rendall also, of Battalagundu (32 miles northwest of Madura), wrote on the 18th of November, mentioning pleasant facts, some of which will be given here: —

"A short time ago I visited Pōmanpatti for the purpose of solemnizing a marriage. After attending to the marriage, the catechist informed me that several were waiting to unite with the church. I therefore appointed a meeting in the evening, at which four adults presented themselves for examination. All seemed to have the love of Christ in their hearts, and were joyfully accepted. Two of them were a man and his wife, who had united with the congregation early in the year. Their advance in Scriptural knowledge was marked. They were baptized, with their four children. Another was a poor widow, and the last an aged man, all converts from Romanism. The receiving of these members in connection with the administration of the sacrament in our little open room, surrounded as we were by many heathen and Romanists, was intensely interesting. There was great joy in that little congregation.

"The progress of the people in Littian-

kōttai, the village where I established a congregation early this year, is very encouraging. This is an important town, large of itself, and there are a large number of villages near by. I rejoice that another light has, by God's blessing, been kindled in this dark land. May it shine brightly to his honor and glory. Already some in this congregation have applied for admission to the church.

"Since I last wrote you, two of the pupils of the station school have been received to the church by the pastor at Battalagundu."

A PROMISING MOVEMENT.

"At our monthly meeting with the helpers of this station, in October, we had a most profitable discussion on the subject of reaching the heathen through the more advanced members of our congregations and churches. We determined to enlist all in this work who have a willing mind.

"The following Sabbath I spent at Siluhkuvupatti, and immediately after the morning service I called for volunteers to go out in the streets of the village, and to the surrounding villages. Ten volunteered. I chose one, and found him very capable in addressing the people. With the catechist and teachers we preached in seven different places that Sabbath afternoon. In the evening we had an interesting prayer meeting. Each one spoke briefly, and prayer was offered for God's blessing to rest upon the new effort. The people are most happy to engage in this work. During the month, thirty persons from the congregations throughout the station, beside the catechist and teachers, went out among their people to preach Christ and him crucified. The heathen receive them gladly, and there is a twofold good in prospect, viz. the good they may do to the heathen, and the good they may receive themselves, as they work more directly for their Master. The work of itinerating among the heathen has been too much neglected at this station. The helpers all feel it, and we now enter upon it more systematically than ever before."

Eastern Turkey Mission.

PERSECUTION AT DSAK.

WRITING from Harpoot on the 29th of August last, Mr. H. N. Barnum reports a recent visit by himself and Mr. Wheeler to what was formerly the Arabkir field, northwest of Harpoot. They had "a hard tour, of twenty-two days." Respecting one place visited, he writes: —

"In the village of *Dsak* we found a very lively persecution going on. The truth is at last making an impression there. A few days before our visit, the mob were on the point of driving the preacher out by force, but were persuaded by the more thoughtful men of the village to desist. After that they nearly succeeded in persuading the Turkish authorities to turn him out. We poured all the oil we could on the troubled waters, calling on the priests and exhorting to mutual love and forbearance, but warned them against the use of unlawful means. We have four or five brethren there who are of more than ordinary promise. While we were there measures were inaugurated for the building of a chapel, for they are very much straitened for the want of one.

"They had selected a site, belonging to a man now in Constantinople. Wishing to show it to us, it was arranged that on leaving the preacher's house our horses should be led to a place opposite the proposed lot, so that we might get a view of it without attracting the attention of the villagers; for if they were to have any suspicion of the plan, they would certainly defeat it. We liked the place, and the few brethren accompanied us out of the village, when we sat down under the shade of a tree, drew a plan of the proposed building, and told them the proportion of aid they might expect from us. They then wrote to a friend in Constantinople to complete the purchase.

"A few weeks ago the small-pox was raging in the village, and the Armenians were watching for the death of some Protestant child, so as to create a disturbance about the burial. One of the brethren fixed upon a place which he thought suit-

able for a burial-ground, and finding that the owner was going to a village, he met with him, and after a long and friendly talk he proposed to sell him the lot. Before they returned to the village the bargain was made, and the brother at once wrote a paper and got the man's seal to it, before any of the villagers should know of the arrangement and break it up. That very night two Protestant children died. The preacher gathered together all the Protestants, — men, women and children, — and to the amazement of the people who thronged the flat roofs, they marched through the village, singing a hymn, to their new graveyard! No one knew before that they had secured such a place. After the burial, they cleared the stones off their little lot and put a wall around it. Strange and inhuman as it may seem, it is a very common mode of persecution in this country to prevent the burial of the Protestant dead. There have been some very distressing cases of this within the past two years."

HOPEFUL PROSPECTS AT EGIN.

Respecting another out-station in that region, Mr. Barnum writes: —

"*Egin* is now one of our most hopeful places. On my last visit, three years ago, there was only one man in the city who was openly a Protestant, or who was willing to be seen in our company. There are few places in the Turkish Empire more thoroughly given up to the world and worldly honor. You know it is built among rugged mountains, with scarcely an acre of arable land anywhere in the vicinity, so that the men are obliged to go abroad to gain a living. They are a sharp, enterprising people, large numbers of them serving as bankers for local governments and pashas throughout the country. We found a congregation of from thirty to forty meeting from house to house daily, embracing some of the first men in the city; and of them, nine men and three women have been admitted to the church in Arabkir. Others give good ground for hope that they are Christians. We have detailed two helpers for service in the villages in that district, where the work is opening."

ANOTHER CHURCH ORGANIZED — LETTER OF THANKS.

Another letter from Mr. Barnum, dated October 25, reports an occasion of great interest, as follows: —

"A church of twenty-four members, the twentieth in one field, has just been organized in Geghi, with a graduate of our seminary as pastor. The work was performed by the pastors and delegates of several of the churches in this vicinity, no missionary being present. Mr. Wheeler and I had visited the district in the summer, and with an unusual amount of work pressing upon us, we did not think it necessary now to undertake the long journey again. The pastors represent that they found the community in a good state of preparation spiritually, and that this occasion was one of the most interesting in their lives. Two entire days — the 17th and 18th — with one evening, were given to the organization of the church, the examination of the pastor elect, the ordination, and the administration of the Lord's Supper. The chapel was crowded, and a part of the time hundreds of people were waiting outside, about the windows and doors. The priests and leading Armenians invited our brethren to occupy one of the Armenian churches for the ordination, but the invitation was not accepted, because of the fear that some one might make a disturbance, and thus mar the delightful spirit of the occasion. One sick man was brought on a bed to the meetings, to join the church and to partake of the communion. At the time of the communion twenty children were baptized, and as many more are to be presented at some other time. Four or five villages are represented in the membership of this new church.

"We have received the following letter from the Geghi congregation: —

'We make known to you our thanks for the favors which you have shown to us, of every sort. Although we are unable to make any return to you, we believe that the Lord will not destroy your reward; he will surely recompense you. We are especially grateful for this last favor, in sending the "Union," whereby

we also now have a church. We entreat that you will continue to pray for us all the time, that the Lord may make our church useful and firm to the very end.

'The Geghi Protestant Brethren.
'1873, *October* 20.'"

At the close of his letter Mr. Barnum refers to the schools thus: "Our schools close in ten days, when the pupils go abroad for their winter's work. Thursday was observed, in both schools, as a day of fasting and prayer. I was not here, but it is said to have been an interesting and hopeful occasion."

ANOTHER VISIT TO HAZARK.

The Missionary Herald for January, 1873 (page 20), gives some account of an interesting visit to "a village on the mountain-top" — Hazark, in the south-western part of the Erzroom station-field. In a letter dated November 12, 1873, Mr. Cole, of Erzroom, reports another visit to that place and vicinity, where he found much to encourage. After noticing the journey, the stop at Erzingan, and the narrow escape from an encounter with robbers after leaving that place, he writes: —

"The second day brought us to Hazark village, of which you have heard in former letters. Of course a road so difficult for horseback-riding was rendered doubly so by the moffahs. Notwithstanding all the weariness, however, it proved like going up to the mountain of the Lord, so completely has that 'city set on a hill' come under the influence of the gospel. The whole village has by no means avowed itself Protestant; but the new element is so strong that there is nothing like opposition now. Indeed four of the Armenian and the only two Turkish families of the place, contributed towards the school-house and preacher's rooms. This building, by the way, is testimony as to the genuineness of the work there. It is one thing to have the missionaries send the teacher, pay house-rent, etc., but quite another for the people to plan for themselves, and take hold vigorously of the support of gospel institutions. There has been for some time, in this place, what ought to be a nucleus for a good work, in the persons of three church-members; but we were glad to see, now, the monument of their devotion to the truth, not only as church-members, but as a people. They only number six or eight families, all of which have come in the past from one Abrahamic household, — a kind of swarming that takes place in the East, among sons and sons' sons, down to the third and fourth generation, when the great house can no longer contain the fifty or sixty souls with tolerable — war and commotion.

"These few families have certainly shown such zeal in this work as is seldom seen in the western world. For more than two months they were laboring with their own hands. Neighbors called them crazy for spending so much time on the building, to the neglect of their own work. But they are paid for all now, in seeing the object of their burning desire accomplished. The building measures about 30 by 50 feet, and contains school-room, preacher's rooms, wood room, etc. The whole cost was about 6,000 piasters ($300), of which they met some 4,000. The Lord has prospered the work, so that now they have a neat, commodious building, with no debt. And such a proud, exultant people over their three hundred dollar building!

"But this was not enough. After hearing our compliments on the building (not a few of which they seemed to expect), they began to ask after the helper to put in it, for whom they were ready to contribute grain and wood to the value of some 400 piasters.

"Of the meetings, the most interesting was that of Sabbath afternoon, when we attended to the administration of baptism and the Lord's Supper. Though there was not a regular church there, it seemed best to attend to those ordinances for the church-members. Rank enemies boasted, and half friends feared, that we had neither baptism nor communion; but that Sabbath was enough to drive all such thoughts away."

PROMISE IN OTHER PLACES — PAKARICH.

"In Pakarich, a village two hours dis-

tant, there seems to be now a prospect of quite as interesting a work as that in Hazark. We found the congregation had already taken form. They are avowed Protestants, have everything in readiness for a helper, and were so earnest for the man, that however much I promised, they would inevitably return to the subject, till finally I told them if we did not send one I must come myself. Though babes in the truth, they pledge 300 piasters for the Lord's work this year. Besides this, in the spring they are to build a school-house, etc., similar to that of their neighbors on the hill. The materials, many of them, are already on the ground.

"This is a large village, situated deep down in a most beautiful ravine, whose clear, crystal waters go meandering along through the various gardens, strewing greenness as they go. Here we had such a feast for the eye, in beholding large trees, as we do not often find in this part of Turkey. For more than two miles we rode along under such a generous arbor of rich foliage as would do credit to one of your streets in the old Bay State. Of the road itself, however, I can only say that it is a mere path, at the mercy of the heavy rains that ever and anon send torrents down the mountain side, covering with debris not only road, but often gardens and fields as well.

"From all I had heard of the Kemakh region I had supposed these two villages constituted about all there was of the Armenian element for some distance. But I was happy to find that Hazark, though on a mountain, was in no mean sense a center for the work. I mapped out a dozen Armenian villages, within a circle of six hours in diameter, near the center of which is Hazark. These villages contain from four to five thousand Armenian souls. Hence, with the blessing of God, we may hope for quite an extensive work ere long among that simple-hearted, interesting, mountain people."

RUSSIA — A HELPER OVER THE LINE.

"Before I close this letter I should like to allude to the movements of our helper at Bayazid, for the past few months. You are aware of the intolerance of the Russian government as to everything that savors of religious liberty. Hence the opposition to the introduction of books to that land. But our helper resolved upon a skirmish over the line, if perchance he might find some of those reputed Protestants he had heard of, and open up some way whereby they might be supplied with the precious Word. His first stage was to Ikidee, the border town of the Russian dominions. He had passed over with some trepidation, and feared lest the officials should hunt him down, depriving him of the few books he had; but, so far from this, they were among the first to besiege him for another and higher object — to know of the new doctrine whereof they had heard. So earnestly did they and others press upon him that, though seeking to withdraw, from weariness, they still pursued him, literally *compelling* him to keep up a continuous expounding of the word of life."

ECHMIADZIN — PROTESTANTS THERE.

"The next day brought him to Echmiadzin, the seat of the Grand Catholicos of the Armenian church. In this, the head-quarters of the old church, you would hardly expect an erratic 'Prote' to find much of a reception. Yet we, who are comparatively near, and often meet with travelers from that way, know full well that the good leaven has been working for some years, even under the shadow of that Armenian Vatican. Our helper was well apprised of this, and even had names of avowed Protestants, which made him all the more anxious to visit them, if perchance he might cheer their darksome life in a more darksome land.

"He arrived towards evening, and had some difficulty in finding the house of the Protestant whose name he had. When he found it, the brother himself was not there. He left a note stating who he was, and where he might be found. There happened to be two places of the same name, so that the brother in town did not find him till, in their enthusiasm, seven other Protestants had joined him, and together they had hunted into the night. Having found him they took sweet counsel together for the short time

the helper was there. He found that they have a congregation already formed, and hold meetings regularly, though they are not free to bring a preacher from abroad. One of their own number leads them in a simple service. What few books the helper had they devoured with eagerness, and begged for more. Before turning back to Bayazid he made arrangements to send them books from time to time. He has since sent them 1,000 piasters' worth, and is now here to take some 4,000 piasters' ($200) worth more, for a similar object. Let the door be once thrown open to Russia, and I am satisfied it would be one of the most fruitful fields for missionary operations. The Lord hasten that glad time!

"We hope to carry out next spring what we attempted last spring, namely, to pass over the line ourselves; and if we can do no more, at least encourage those poor brethren, and perchance bring on one or two of their young men to our school, that in due time they may have an educated preacher of their own number, against whom the government cannot object."

Western Turkey Mission.

THE EVENING OF THE ECLIPSE IN PONTUS.

BY REV. C. C. TRACY.

"MARSOVAN, *November* 4, 1873.
"6½ o'clock, P. M.

"THE moon has been, for more than an hour, in total eclipse. As I gaze at her through a glass, she appears as a globe, not as a flat disc. Close by her limb comes the clear light of the smallest stars from the depths of the space beyond. The blood-colored shadow wavers to and fro on her surface.

"But something else has claimed my attention since the eclipse began. As the unfortunate moon grew darker and darker, deep concern took possession of men's minds, and the muezzins began to cry from the minarets in prayers for her deliverace. When she became totally engulfed in the portentous shade, they began to fire guns and beat drums all about us. Now two or three men ascend the minarets to add emphasis to the prayers. They redouble their cries, they entreat, they howl in Arabic, and apparently Allah does not hear. Solemnity and terror settle over the city; it grows oppressive; I myself cannot escape from the burden of universal concern, so strong is the influence of sympathy. Quarter hours seem hours, and yet the darkness grows more deep and hopeless. The dogs begin to howl, and little children cry with fear. The cries and prayers continue; all other sounds are hushed; sometimes they, too, cease for a few moments, and then there is a dreadful silence, such as might betoken the end of the world. I cannot laugh; it is superstition in these poor people, and yet they have reason to be afraid at everything. They are sinners against God; deep in their hearts they feel it.

"One side of the moon is just beginning to emerge from the shadow. There has been one hour and twenty-five minutes of *total* eclipse. The bright part of the rim juts out from the dark, like the pupil of the eye.

"You will see from the above to what degree the Mohammedan mind is in eclipse, that they should use such means to deliver the moon from the power of Satan! True some of the more intelligent have an inkling of the ridiculousness of these performances, and aver that their motive in howling, and discharging fire-arms, is not superstitious fear, but only to call attention to the eclipse — an explanation which is little enough likely to be believed. The truth is, they are very much engulfed in superstition.

"Not long since, the German and French colonists in Amasia were in jeopardy because the Turks got up a story that M. Amber had buried a pig's head, inscribing some magic words over it, whereby, when clouds gathered, the head would squeal from the ground and scare the rain away. All this the wicked Frenchman was supposed to have done that he might create a famine and sell his flour at a high price. The telegraph was the means of delivering him, and of turning out the resident pasha, who was about investigating to ascertain whether or not

the gentleman had been guilty of the alleged witchcraft."

A BRIGHTER SIDE — MISSION SCHOOLS.

"But the Christian side of this realm is emerging slowly from mental and moral eclipse. I light my lantern as the excitement of the occasion passes away, and the moon resumes her regency over the night, and wend my way to the Protestant evening school. This school is opened for the benefit of illiterate men. There are about fifty scholars, and many interested spectators. It is a lively and delightful scene. The energetic teacher is absorbed in the instruction of a class of full-grown men in the A·B C. All faces look happy and interested. They are principally Gregorian Armenians. They pay a dollar each for three hours instruction, five nights in the week, during the winter. The Protestant day and evening common schools in this city now number, in all, more than three hundred pupils, *every one of whom hears plain and faithful exposition of the Scriptures, earnest exhortation to Christian life, with prayers and hymns, every day he comes — paying for tuition also.*

You perceive that the work here has acquired *momentum*, which I have lately come to consider a very important, yes, indispensable element of success. The power of public sentiment is mighty. Grace works in harmony with nature, and is no less heavenly where it uses human influence as a means. A strong current sweeping Christward is what we need to see in all our missionary stations. We want more of the rock rolling down hill. This principle no Christian worker can afford to neglect. To do work in pieces, a little here and a little there, — to keep changing missionaries, and stopping the work before it gets fairly underway, to be constantly shifting plans, — all these are in direct contradiction to this principle and work disastrously. Let us have *momentum* in all our stations.

"But to return to the school. This has been so successful that the Armenians, being alarmed to see the tide setting so strongly this way, are endeavoring to open a rival evening school, making it *free*. Such things are highly edifying to us. The Protestants have compelled them to educate their people or lose them, have even compelled them to preach and pray in a known tongue, for the saving of their flock from Protestantism. There was no way to keep their people away from the Protestant church but to preach themselves; so their teachers came to the chapel to listen and learn how to preach. By this means one of them fell into the snare, got converted, and is now in our theological school. The other teacher is apparently not a little influenced. Just so they come to this evening school to learn how it is done, and then set up their opposition school. We are glad to have them steal in this way; perhaps they will steal some magnetism not so easily got rid of.

"For the pupils' diversion, I undertook, in an interval of lessons, to explain the eclipse. Darkening all the lamps but one, I put a boy against the wall with all the light thrown on his face. I told him he was the moon, that the lamp was the sun, and I was the earth. I then put my head between him and the light and left him in total eclipse. I told them that though firing and drumming always succeeded, there was a better way to remedy eclipses — just to wait an hour.

"I will add in conclusion that, since the above was written, another school has been opened, to teach ignorant women to read and give them some knowledge of other common branches. This, too, is a success, and is still growing."

THE RUINS OF SARDIS.

Mr. Baldwin wrote from Manissa (near Smyrna), December 19, reporting a tour of five weeks, during which he visited various places in his field, finding some things to encourage him in his work, and at the same time to deepen his feeling of the need of more laborers. Extracts will be given relating specially to the ancient cities, Sardis and Philadelphia. He went first by rail to Cassaba, twenty miles from Manissa, the present terminus of the railroad, and started the next morning for Ala Shehir (Philadelphia). He writes:—

"A ride of six hours brought us to the

site of Sardis, and the few massive ruins which remain of what was once the capital of the Lydian kings, deeply impressed on our minds two lessons — the vanity of earthly riches and the certainty of God's judgments on the impenitent. How sad to think that what was once a rich and powerful city, some at least of whose inhabitants were worthy, and, clothed in white, now stand before the throne of God, should be so nearly effaced. The little which remains to mark the site is now being removed, as the Government find it to their advantage to pull down walls and dig up foundations for the sake of the ready-dressed marbles and other stones, which they use to build bridges with, on the extension of the railroad from Cassaba to Philadelphia. When these are gone there will be nothing to indicate the situation of Sardis to the traveler, save the little citadel on the top of the hill; and the farmer will plow his fields and sow his seed, as he now does, on the very spot where the rich and powerful of old were wont to tread, and never bring them to mind except as now and then his plowshare brings to light a coin which has been buried in the earth for ages."

PHILADELPHIA — SALE OF BOOKS.

"Having spent the night at a large Greek and Turkish village two hours beyond Sardis, we reached Philadelphia [Ala Shehir] shortly after noon the next day. I soon found some friends in the market, and spent the time pleasantly until evening, conversing with them. The next day we took out a box of books and placed it by the door of the khan. The box was arranged like a little closet, or rather like two closets, with doors opening on opposite sides, and shelves. In this way we were able to expose all our books at once, and readily find any one which might be inquired for. A crowd soon gathered around us, and kept coming and going all through the day. One such exhibition of our books was enough, and served our purpose well, for, though we did not actually sell many that day, the whole city heard of our coming, and afterwards those who wanted books, or wished to talk with us, came to our rooms, and many whom the fear of men would have deterred from purchasing our books publicly, in the streets, bought them from the room. Four Bibles and a considerable number of New Testaments and Psalms, with other religious books, were sold, and many, day and night, came to converse with us. The room was sometimes so crowded that all could not sit; but they stood around the door and windows and listened attentively to our talks. We found especial interest among the older boys and young men, and are confident that from among them worthy scholars for a station class could be found, if we had associates to assist us in instructing them."

Some other places are specially noticed, and Mr. Baldwin says, in closing his letter: —

"Alone, and with so few native assistants, our constant anxiety is lest the work which has already been commenced should go backward. The least sign of progress, therefore, is doubly cheering, and we do and will thank God for what we were permitted to see on this journey; while at the same time we pray earnestly for help, that we may be enabled much oftener to visit the sadly neglected but promising portions of our field.

"During my absence one of our brethren died, and though there was no disturbance at the funeral or burial, there were found some who afterwards dug up and horribly mutilated his body, — not from enmity to him personally, for I do not believe the good man had an enemy, but to bring reproach upon us. Although our consul, and those of other Protestant powers in Smyrna, have been using their influence in our favor, no satisfaction has yet been obtained from the authorities."

European Turkey Mission.

PERSECUTION AT SAMOKOV.

Mr. Locke wrote from Samokov, November 21: —

"We have been having a new experi-

ence in this city, — as severe a persecution as could be gotten up at short notice. Some three months since a young man and his wife came to this city to labor for a year as teachers in the city schools, the wife as the head teacher in the girls' school. Both of them had been interested in the truth, and he has sought intercourse with us and with our brethren here, becoming more and more decided in his convictions of duty, until about four weeks ago, when he decided to come out and follow the right. He attended our service for the first time the next day. His instant dismissal from his position as teacher followed, and his wife, not wishing to lose her position as teacher, and holding back, was separated from him in effect, by order of the governor. Every effort was made for a time to have them divorced, but all failed, he refusing to consent even to a moment's separation. As the rooms where they had been living belonged to the Bulgarian community, legally, I suppose, the governor could forbid him, *as a Protestant*, from going to see his wife, who declared to many people that she was not a Protestant.

"Instead of attending to the case as he ought, the governor gave it up mainly into the hands of the bishop, which so encouraged the enemies of the truth that it almost seemed as if they would go crazy with joy. Two of our friends, a father and son, were beaten in the street, one of them severely, but no witnesses could be found to testify in their behalf whom the Turks would receive; and as the man who beat them swore that he did not, the criminal got off free.

"The young teacher has borne himself bravely through all, like a real Christian. We are surprised at the extent of his experimental knowledge of the truth. He declares it to be his ambition to become a preacher. To-day his wife has yielded and come to him. He has hired a house, and proposes to earn his living for a time by translating, with the hope of entering our theological seminary, and fitting himself for the ministry. God has shown us that he can call to his service whom he chooses. This man is more talented, I should judge, than any one of our present theological students."

UNBELIEVERS TEACHING THE TRUTH.

"From Tartar Pazarjik," writes Mr. Locke, of Samokov, "we hear this strange news, that there is a daily disputation between the Jews and the Bulgarians. Some of the latter, having in their hands copies of the new edition of the Bulgarian Bible, have been accusing the Jews of not obeying the commands of God as found in the Old Testament; while the Jews, on the other hand, retort, 'Why do you not follow the teachings of Christ (whose name you bear), as found in what you call the New Testament.' As the Jews have among themselves various copies of the New Testament in Hebrew Spanish, they are able to quote, and so, between the two classes, the truth is being examined.

"The Jews have lately built in that city, at no small expense, a large school building, and now they apply for some thirty copies of the Old Testament in Hebrew, to place in the school for use by their children, so that, as they say, 'these heathen shall not be found to have a better knowledge of our duties than we have.' We have no helper to put there, but God is making unbelievers and scoffers preach his word."

TAKING OPPOSITION PLEASANTLY.

"I was a good deal amused a few days since, at a remark of one of our brethren, who has suffered very severe persecution for years. His street door has been so defaced by stones thrown against it, as to look as if hacked by an axe. Quite a heap of stones had collected before the door, and when, a month ago, stones were wanted for use in the erection of a room adjoining his residence, there they were at hand. Said he, 'There were *just stones enough*, not one too many. How little did those boys and girls think that, if the devil stirred them up to collect all those stones, God meant them to help me build that needed room. But for this help, I should have had to pay a man to go and gather the stones.' Had he not the right

of it? And did he not show the right spirit?"

INTEREST AT ESKI ZAGRA.

Mr. House wrote from Eski Zagra, on the 5th of December:—

We are rejoieing in an inereased interest among the people of this city. Notwithstanding the many years of labor that have been spent here, the people have hardened themselves against the truth until they seemed to have settled down in stolid indifferenee to it. But within the last few months we have seen a great ehange, and we begin now really to think that the Holy Spirit is breathing upon these dry bones. During the summer months a large number of persons attended our Sabbath serviee, but it was not until within six or eight weeks (perhaps two months) that we eould say that we had any *regular* attendants. There are now, however, a number of young men who eome *regularly*, and seem very mueh interested in the truth. We have also, now, a Wednesday evening meeting, whieh the young men attend regularly, and one of them has of his own aeeord twiee offered prayer. The last time it seemed to me that his eourage must have been a good deal tested. For the last few weeks the meeting had been at the house of Mr. Bond, a more eentral plaee. On Wednesday of this week, however, as Brother Bond was to be away from home, it was appointed here. In the afternoon I went out and invited a goodly number of the young men of our neighborhood to come to the meeting. They eame in such numbers as to fill my study, and I eounted twenty-two young men there. This young man did not hesitate to rise and offer prayer before them all; and not only did he pray, but he helped me mueh in the eonduet of the meeting. There are two or three other young men who seem also to be eonvineed of the truth. We hope and pray for a great outpouring of the Spirit upon this eity; and not only upon this eity but upon all our out-stations and upon all our mission. Will not the ehurehes at home pray for us?"

Zulu Mission — Southeastern Africa.

VISIT TO THE INTERIOR.

Mr. Pinkerton wrote from Durban (where the mission was then holding its semi-annual meeting) on the 7th of November, 1873:—

"I have been pushing about as usual, visiting some new ground and reviewing the old. A few days sinee I made a tour to the Kalamba mountains, to visit some natives who moved to their present abode six years ago, going from our region. On this trip I traveled about two hundred miles, and had the usual experienee among the kraals. The people were friendly and hospitable. I saw many things to stimulate my faith, and my zeal to hasten on the work.

A WORTHY FARMER — A WESLEYAN MISSIONARY.

"An English farmer, with many natives living on his large estate, interested me mueh in his earnest efforts to introduee tea-eulture among his people. This will be a new industry. He is also training his people in hedging and planting trees, is arranging for native schools among them, and has a warm Christian desire for their eonversion. It is like finding a spring in a dry plain to find a business man of our own race thus earnestly engaged for the welfare of the natives.

"On my road I fell in with a prominent Wesleyan missionary, going sixty miles from his home to visit an out-station. It was spiritually refreshing thus to meet a warm-hearted brother in the work on his eireuit. He expressed his opiniou very strongly, that we should aim to introduee Christianity at onee among the masses of the Zulus at their kraals. He has been twenty years or more in the field.

"I visited white people whose new homes had not before been visited by a minister, and pushed on twenty-five miles beyond the last homes of white men to the last kraals of the natives toward the mountain borders of the eolony. I was separated from the boy who went with me for some days, but was at the kraals I wished to visit. The fog eame on, and I eould only get from kraal to kraal, and hold a few meetings. Some of the people

said they wanted a teacher; others said they did not. The chief was quiet. He has been taught slightly, and spoke favorably of having a teacher for the young; but said it was of no use to the men, for they were bound to many wives. The country up there will soon contain a larger native population, and we shall endeavor to see that the region is not neglected.

THE SEMINARY.

"By appointment of the mission, Mr. Bridgman and I were present at the examination of our seminary at Amanzimtote, at the close of the last school year, November 4. There are the same evidences of careful, hard work on the part of the teachers, and fair attainments on the part of pupils, as have been reported in time past. There is improvement in the manners of the boys. Miss Day has taken the oversight of the dining-hall during the term just closed.

"We regret that no more young men are just now in the seminary who are directly preparing to teach and preach among their people. Only two of this class are now in the school. The mission has appointed two missionaries to make earnest personal effort at our stations to recruit as soon as possible a good class of Christian young men, of sufficient maturity for the 'special course.' This is the most important matter in the immediate work of our mission.

"We are beginning to feel the pressure of hard work, and that a genuine revival is the one thing we need both for our success and our comfort."

INTEREST IN THE GIRLS' SCHOOL.

Mrs. Edwards wrote from Inanda, October 14: "We have had in some degree a repetition of last year's experience. The prayer-meetings are full of interest, and we find the fruits in obedience, cheerfulness, and studiousness. It is delightful teaching when we are in such a frame."

MISCELLANY.

PROTESTANTISM AT THE SOCIETY ISLANDS.

The Honolulu "Friend" gives portions of a letter from Rev. J. L. Green, London Society's missionary at the Society Islands, dated August 21, 1873, in which he states:—

"This is the first year that we may be said to have been in existence as an association, with the sanction of the civil authorities. The French law requires that corporate bodies shall be sanctioned by the Government. This sanction we have obtained this year, and the administration has ceded some of its powers to us in the regulation of the ecclesiastical affairs of the land. We call ourselves the 'Association of the Protestant Churches of Tahita and Moorea.' . . . . The Queen gave the ministers and delegates from the churches entertainments whilst they were in Papeete, and several protracted meetings were held at the Queen's house.

"It is encouraging to find that the number of church-members among the Protestant natives is steadily on the increase. This year they number 2,526 against 2,485 of last year. We are sometimes told that our cause on Tahiti is on the wane, but facts and figures are stubborn things. It will appear that there is some life left among the people (if indeed we may take such facts as illustrations of life), when we say, that on the peninsula, during this year, the natives will have spent about $20,000 in church edifices. In one district a church is being built of American wood, for which 1,000,000 oranges have been paid. The building will be very nicely finished, with a tower, in which the bell has already been placed. I believe about three thousand dollars worth more oranges are to be given for et ceteras connected with the building. In the adjoining district a contract has been signed by another American merchant firm in Papeete to erect a church for the people there, which I suppose will cost about $8,000, or even more. Other districts are also improving their places of worship."

RITUALISM IN INDIA.

From the "English Independent."

Our readers are aware of the way in which the Ritualists are corrupting the Church of England at home, but many may have no idea that they are pursuing the same policy in all parts of the world where they have any power, and are, in fact, doing the work of the Church of Rome. Some statements as affecting India were made at a meeting of all denominations, held in Edinburgh on the 18th instant, at which the Rev. Dr. Duff, the well-known Indian missionary, presided. The Rev. John Fordyce, from Simla, said the English Church was prominent in India, and, if it preserved its Protestantism, it deserved to be so; for there were far more Europeans there who had been connected with that Church, more or less, than with any other Church in the kingdom. That Church occasionally sent out a few evangelical clergymen; but at many places the service, as conducted by the clergymen, was nothing but semi-Romanism under the name of the Church of England. In a land of idols, the natives and Europeans were supplied, not with the Gospel of Christ, but with sacramentalism and sacerdotalism, which turned the eyes of the people to the priest, with his pretended miraculous powers, standing in his sacrificial position, pretending to change the bread and wine into the real body and blood of Christ. The Rev. Dr. Murray Mitchell, the eminent Indian missionary, was equally emphatic in his complaint on this score. He said there was a matter which they must state, even though it might give offense in some quarters. It was a most unhappy fact, that many of those sent out in connection with the Church of England were not evangelical — they were ritualistic; and it was one of the things that was pressed upon his attention by one of the most admirable men India ever possessed — the late Sir Donald Macleod. That Governor said it absolutely broke his heart, as he looked to the future of our countrymen in India, and to the future of India itself, to see that so many of the chaplains sent out were not evangelical, and did not preach the pure gospel of Christ, but another gospel. From the colonies statements come to the same effect."

TRAVELING AT "FLOOD" TIME IN CHINA.

Writing to friends at Winchester, Mass., in September, 1873, Mr. Holcombe, of Peking, reports a journey on mission business to Pao-ting-fu, and says: "It is perhaps as well that I cannot give you any adequate conception of the discomforts and real dangers of these summer journeys. It is our rainy season, when one must literally travel through '*floods*,' and aside from personal fatigue and danger, the strain produced upon the nervous sensibilities, because of the fearful suffering and loss of life among the Chinese, is of itself very hard to bear. The story of their suffering is short and soon told. A river bursts its banks some night, sweeps down on a Chinese town, whose houses, walls and roof, are only made of *mud*, the mud-walls melt away in the flood, and for days after, the dirty stream casts up the bodies of the unfortunate occupants. I sailed in a Chinese boat over the slope where, ten days before, had stood a Chinese village of seven hundred people; the water where the houses *had* been was fifteen feet deep, and of all those hundreds, the only one who escaped was a little child who, the night when the water came, had been put to sleep in a shallow willow-basket or trough, such as they use to feed mules and donkeys in, and by some strange Providence had floated away in safety. Another day, in the evening, the river broke its left bank just above where I was anchored to the *right*, and all night long I sat upon the deck of my boat listening unwillingly to the shrieks and calls for help of the poor wretches, powerless to help even one, and anxious every moment lest the right bank should go too, and I be engulfed like them. A week later, when I passed again by the same place, neither bank, village, tree, nor any living thing was to be seen, but all was one open, unbroken sea, as far as the eye could reach in every direction. The entire distance from Pao-ting-fu to Tientsin is now under water;

that is, there is a reach of country which is generally cultivated, one hundred miles in length by thirty miles in breadth, which is now an open sea. Of course a large proportion of this region will soon become dry and fit for cultivation, and the larger proportion of its inhabitants have not been *drowned*, but only driven out of house and home by the flood; but even then, in many cases, it is only to meet death by starvation, for they are so very, very poor, that they cannot endure any such disaster as loss of home and one season's crops.

"One of the saddest results of these misfortunes is the bringing out, so plainly as they do, the awful meanness and depravity of the people. It would be difficult to believe that any human being could become so callous to the suffering of others as is evident here. Let a man be in the veriest extremity of death, and not a hand will be reached out to rescue him, until, after long haggling, a sum is fixed upon as the pay for the service. I made a portion of my journey by Chinese cart, and rode mile after mile through a sea of shallow water interspersed with ditches; and as though the dangers of the road were not sufficiently great, the wretches who lived in the region dug great pit-holes along where the track was supposed to be, and then offered their services, at high rates, as guides. If we hired them, they guided us around the holes they had dug; if we didn't, they let us drive into them, and plundered the carts during the confusion which followed!

"I cannot close without telling you of one place where I was really frightened. It was in my rides by cart. I had traveled along for some miles in the overflow of shallow water, from one to four feet deep, caused by a break in the banks of a river. We came to a point where this river must be crossed. In the main channel the water was about twenty feet deep, and the bridge over which we must go was very narrow, — barely wide enough to allow passage for the cart. *It was entirely without railing or parapet at the sides*, and was itself two and a half feet under water. My driver had only this single item of information, — that he must go ahead to a certain point where we saw a tree, turn around that tree, going straight ahead at a right-angle to his former path, and then if his mule didn't shy, but kept straight ahead, we would get over in safety. Well, we did! *But didn't I draw a long breath when we were over.*"

UNION COLLECTION.

A NOTE to the Treasurer, from Uniontown, Penn., dated January 13, says: —

"We had a union meeting throughout the week of prayer in this place. Presbyterian, Cumberland Presbyterian, Baptist, Methodist Episcopal, and Reformed Methodist churches, all united. The closing union meeting was held in the Cumberland Presbyterian church last Sabbath evening, when a collection for foreign missions was taken up. I suggested that, as your Board was not represented in our meeting, and as the collection was for Christ and his cause, we should send the proceeds to the A. B. C. F. M. *All agreed to this expression of Christian union.* Inclosed you will find the amount — $23.16."

DOING BUSINESS FOR THE LORD.

THE Treasurer received the following note in January: —

"DEAR SIR, — I sent you one hundred dollars last month (Dec. 20, 1873), but I am able to give more, and I now inclose my check for five hundred and sixty-eight dollars and twenty-six cents. Please acknowledge. The odd dollars and cents you do not understand, but *the Lord and I do.* Mr. Earl, the evangelist, has been preaching here a week, and I feel now that I am doing the Lord's business as never before, and a part of my profits belongs to him. You are 'doing a great work and cannot come down,' and with my prayers for great success, I remain your brother."

GLEANINGS.

THE Christian Vernacular Education Society for India, in addition to the work

in which it has hitherto been engaged, has now undertaken that of disseminating the Scriptures, by colporters, in the different dialects of India, together with its own and other kindred publications.

—— The "Bombay Guardian" states: "The hand of the Lord has been signally displayed in the work among the Santals. The first converts were brought in by one who had been himself awakened by a dream. . . . . Every believer becomes a missionary. Thus the Lord shows us, in a detached and circumscribed field, what we may look for in more populous parts of the country, as soon as we have the needed faith, simplicity, and self-renunciation."

—— Mr. Gilfillan, an Episcopal missionary among the Chippewas, at White Earth Reservation, Minnesota, states in regard to the Indians there: "I am satisfied that the gospel has seized hold of these Red men, in its power. . . . . They evidently love to go to church. . . . . Many of them have family prayers in their houses every morning and evening. . . . . They are free from the vices that stain most white communities. . . . . They drink no whiskey. . . . . They swear no oath. . . . . They do not steal. . . . . They observe the Lord's day well."

—— The "Record" of the Free Church of Scotland states: "The number of the missionaries, or pilgrim-hunters, constantly employed in proclaiming over India the glories of Jagannāth (Juggernaut), amounts at least to three thousand. Everywhere they dilate on the blessedness of seeing the hideous idol called 'The Lord of the World.' This is their one work. Can the Church of Christ rest satisfied while the missionaries of Jagannāth so vastly outnumber the missionaries of Christ?"

—— "We hear by last mail a terrible story, which proves how dreadfully deep is the darkness still reigning in India. A sanyāsi, or religious mendicant, from Benares, was made the pujāri, or minister, of a temple of Shiva, near Kolapur, in the Marāthā country. In June last a boy of twelve years was missed. The holy man was examined, and said he had turned the boy into a cock by his holy spells. It was afterwards proved that the boy had been burned to death as a sacrifice to the god, to induce the latter to reveal hidden treasures."

—— The church at Bansko, European Turkey mission, has increased in two years from 15 to 90 members. Of these, 15 are students in the theological school of the mission.

—— The crown prosecuting officer of Brazil has brought an indictment against the Papal Bishop of Pernambuco, for opposing or hindering decisions of the moderative and executive branches of the government, attempting to subvert an article or articles of the constitution, etc. The "Christian World" says of the case: "The bishops of Brazil, with the bishop of Pernambuco at their head, have brought on a desperate and needless war with the State. Where it will end no mortal can tell. Those best acquainted with the state of affairs believe that only in a dissolution of the union of church and state can the remedy be found for existing complications."

—— Reviewing the past year, the "Christian World" says: "In the republic of Guatemala we have seen liberty of worship solemnly decreed by President Barrios. The republic of Mexico has gone still further, and has not only utterly disestablished the Church which for centuries reigned supreme and received the revenues of a great part of the land, but has actually placed all churches on the same footing in the sight of the law, strictly forbidding monastic vows as opposed to State policy, and precluding the possibility of the acquisition of such influence by any one Church as that of Rome once possessed."

—— A recent writer in the "China Review" speaks of the difficulties attending the mastery of the Chinese language, in quite a different style from the popular notions on the subject. While recognizing the great difficulty of becoming familiar with the *written* language, he regards the *spoken* Chinese as easier than the French or German, and thinks the famous tones may be neglected by any one who learns by the ear and tries to speak as the Chinese speak. *If* these

statements are correct, they will be very encouraging to young men contemplating missionary work in China, and they at least suggest the giving of greater attention to the spoken language by beginners in Chinese.

ARRIVALS.

Miss Norris, who sailed from New York September 13, for the Mahratta mission, arrived at Bombay December 8.

Rev. John S. Chandler and wife, from New York September 13, for the Madura mission, were "safely at Madras" December 6, expecting to go to Madura the next week, "having left the Howlands at Columbo."

Miss Susan R. Howland arrived at Jaffna, Ceylon, December 2.

Mr. and Mrs. Baldwin, of the Foochow mission, reached that place, on their return from the United States, November 13.

Mr. and Mrs. Stanley, of the North China mission, arrived at their station Tientsin, November 12, returned from the United States.

Rev. H. H. Leavitt arrived at Kobe, Japan, November 15.

DEATH.

At the Santee Agency, among the Dakota Indians, Nebraska, December 27, 1873, Rev. Samuel Ingham, aged 36. Mr. Ingham had recently removed with his family from Brainerd, Minnesota, to the Agency, to serve as steward in the school for girls there, connected with the mission of the American Board, and in the hope of soon regaining his health so as to engage more fully in missionary work. He had been preaching for five years, but his voice failed in the spring of 1873, leading him to resign his pastorate at Brainerd.

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.
- Gorham, Cong. ch. and so. 12 00
- North Yarmouth, Cong. ch. and so. 10 50
- Yarmouth, A. R. Mitchell, 4 00—26 50

Franklin county.
- Phillips, Cong. ch. and so. 12 00

Hancock county.
- Castine, John H. Jarvis, 20 00

Kennebec county.
- Augusta, South Cong. ch. and so. of wh. 100 from Stephen Deering, to constitute Rev. Albion Johnson, H. M. 223 20
- Sidney, Joel Spalding, 1 80—225 00

Lincoln and Sagadahoc counties.
- Rockland, a Mite, 5 00

Union Conf. of Churches.
- Waterford, Rev. J. A. D. and family, 15 00

Waldo county.
- Searsport, Rev. Stephen Thurston, 10 00

Washington county.
- Machias, Cent. st. Cong. ch. and so. 33.38; a friend, 5; 38 38

York county.
- Wells, 1st Cong. ch. and so. 10 00
- ———, a friend, three silver coins, 75

362 63

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Jaffrey, Cong. ch. and so. 25 00
- Keene, 2d Cong. ch. and so. 50, m. c. 34 53; 84 53
- Walpole, Cong. ch. and so. m. c. 25 59
- Westmoreland, Cong. churches, 22; Mrs. B. Shaw, 10; 32 00—167 12

Grafton county.
- Lebanon, Ezra Alden, prepayment of legacy, 400 00
- Orford, John Pratt, 15 00—415 00

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Amherst, Cong. ch. and so. 172 00
- Benuington, Emily Whittemore, 5 00
- Greenville, Betsey Cragin, 6 00
- Hollis, Noah Farley, to const. Mrs. Noah Farley, H. M. 100 00
- Manchester, Josiah Sargent, 2 00
- Mason, Cong. ch. and so. 5 50
- New Ipswich, Friends, 16 00—306 50

Merrimac co. Aux. Society,
- Concord, East Cong. ch. and so. 16 62
- Fisherville, Cong. ch. and so. 40.87; Rev. A. William Fiske, 10; 50 87
- Pittsfield, H. 10 00—77 49

Rockingham county.
- Atkinson, Cong. ch. and so., with prev. dona., to const. B. H. Weston, H. M. (of wh. 11.63 m. c.); 58 13
- Chester, Cong. ch. and so., to const. Edwin Hazelton, H. M. 102 32
- Hampstead, Cong. ch. and so. 3 66
- Newmarket, T. H. Wiswall, 10 00
- North Hampton, Cong. ch. and so. 11 60
- Northwood, J. S. Poor, 20 00
- Rye, Cong. ch. and so. 19 40—225 11

Sullivan co. Aux. Soc. N. W. Goddard, Tr.
- Claremont, Cong. ch. and so. 14 00

1,205 22

VERMONT.

Addison county. Amos Wilcox, Tr.
- Bristol, M. S. Wilds, 5 00
- Cornwall, Cong. ch. and so., to const. Charles D. Lane, H. M. 134 00
- New Haven, Cong. ch. and so. m. c. 10 00
- Orwell, Lovisa Root, 10 00—159 00

Bennington county.
- North Bennington, H. C. Weston, 2 00

Caledonia co. Conf. of Ch's. I. A. Howard, Tr.
Hardwick, Sarah W. French, 25 00
St. Johnsbury, North Cong. ch. and so. 81.54; South Cong. ch. and so. 72.70; 154 24
St. Johnsbury, East, Cong. ch. and so., with previous dona., to const. CALVIN MORRILL, H. M. 40 00—219 24
Chittenden county.
Burlington, 1st Cong. ch. and so. m. c. 40 22
Essex, Cong. ch. and so. 6 60—46 82
Essex county.
Granby, Cong. ch. and so. m. c. 2 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. 3 50
Enosburg, Cong. ch. and so. 50 00
St. Albans, 1st Cong. ch. and so. William Wright, 2; Benjamin Tullar, 1; 3 00
Swanton, Cong. ch. and so. 24 90—81 40
Orange county.
Strafford, Cong. ch. and so. 22 60
Thetford, 1st Cong. ch. and so., with prev. dona., to const. MARY B. P. FITCH, H. M. 40 00
Vershire, S. B. Colton, 5 00
Williamstown, Cong. ch. and so. 9 00—76 60
Orleans county.
Holland, a friend, 2 00
Newport, Cong. ch. and so. m. c. 5 00—7 00
Rutland co. James Barrett, Agent.
Castleton, 1st Cong. ch. and so. m. c. 29 00
Washington co. Aux. Soc. G. W. Scott, Tr.
Roxbury, 1st Cong. ch. and so. 6 00
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Central ch. and so. 71.74; C. Z. 5; 76 74
Westminster, a friend, 1 00
West Townshend, Cong. ch. and so. 12 50
———, F. M. C. 5 00—95 24
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Springfield, L. N. Barnard, 10 00
———, a friend to Missions, 40 00
774 30

MASSACHUSETTS.

Barnstable county.
Centreville, South Cong. ch. and so. 14 52
Berkshire county.
Stockbridge, Cong. ch. and so. m. c. 92 21
Bristol county.
Freetown, Cong. ch. and so. 12 22
New Bedford, a friend, 5 00—17 22
Brookfield Asso'n. William Hyde, Tr.
Brookfield, Cong. ch. and so., add'l, 45 00
Hardwick, Evan. Cong. ch. and so. 27 40
Oakham, Cong. ch. and so. 153 47
Warren, Cong. ch. and so., add'l, 43 17
269 04
Less paid for printing, 83 00—186 04
Dukes and Nantucket counties.
Edgartown, G. 5 00
Nantucket, 1st Cong. ch. and so. 36 00—41 00
Essex county.
Lawrence, Cen. Cong. ch. and so. 132.70; South Cong. ch. and so. 35; 167 70
Essex co. North.
Haverhill, Centre Cong. ch. and so., to const. C. H. ORDWAY and Miss H. O. NELSON, H. M., 207.50; West Cong. ch. and so. 12; Mrs. A. B. Kimball, 10; 229 50
Newbury, 1st Cong. ch. and so. 50 05
Rowley, Cong. ch. and so., with previous dona., to const. JOHN N. LOWELL, H. M. 2 50—282 05
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. m. c. 2 95
Lynn, Chestnut st. ch. and so. m. c. 16 00
North Beverly, Rev. E. W. Harrington, 15 00
Peabody, Cong. ch. and so. 77 56—111 51
Franklin co. Aux. Soc. William B. Washburn, Tr.
Conway, Cong. ch. and so., add'l, 1 00
Heath, Cong. ch. and so. 2 50
Whately, Cong. ch. and so. 32 90—36 40
Hampden county, Aux. Soc. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 60.43; Mrs. P. Swetland, 20; 80 43
Monson, Rev. D. N. Coburn, 10 00
Springfield, 1st ch. and so. 216.62; South ch. and so. 26.77; Unabridged, 1,666.67; H. M. 600; a family collection, 26.30; Mrs. H. D. Strong, 25; Galen Ames, 5; 2,758 31
Westfield, Mrs. A. P. Rand, 15 00
West Springfield, Park st. ch. and so. 9 70—2,873 44
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst, Rev. L. Clark Seelye, 100 00
East Amherst, 2d Cong. ch. and so. 25 00
Enfield, Cong. ch. and so. 65 00
Florence, a friend, 200 00
Goshen, Daniel Williams, 4 00
Granby, Cong. ch. and so., to constitute SAMUEL M. COOK, H. M., 118.50; Andrew White, 3; 121 50
Hadley, Russell ch. and so. 58.25; 1st Cong. ch. and so. 11; 69 25
Northampton, 1st Cong. ch. and so. 239.66, m. c. 8.85; Edwards ch. and so. m. c. 28.22; Mrs. A. Lyman, 100; 376 73
Worthington, Cong. ch. and so. 29 35—990 83
Middlesex county.
Ashland, Cong. ch. and so. 26 48
Cambridge, North Avenue Cong. ch. and so. 65; Shepard Cong. ch. and so. m. c. 21.75; 86 75
Cambridgeport, Prospect st. ch. and so. m. c. 14 62
Concord, Trin. Cong. ch. and so. 20 65
Everett, Cong. ch. and so. m. c. 17 00
Framingham, Plymouth Cong. ch. and so. 139 71
Lowell, Kirk st. Cong. ch. and so., add'l, 34 35
Newton, 2d Cong. ch. and so. 196.75; Miss ADDIE L. SEARS, to constitute herself H. M. 100; N. 57.96; 354 71
Newtonville, Fanny H. Lothrop, 1 00
Watertown, Phillips ch. and so. 68 30—763 57
Middlesex Union.
Acton, Cong. ch. and so. 20 00
Ashby, Cong. ch. and so. 11 89
Dunstable, Cong. ch. and so. 5 00
Groton, John H. Goddard, 20 00
Leominster, Ortho. Cong. ch. and so. 46 05—102 94
Norfolk county.
Braintree, 1st Cong. ch. and so. 175.39, m. c. 76; 251 39
Brookline, E. P. 25 00
Canton, Elijah A. Morse, 568 26
Hyde Park, Jane M. Campbell, 1 00
South Braintree, Cong. ch. and so. m. c. 9 94
Wellesley, Cong. ch. and so. 134 89—990 48
Plymouth county.
North Middleboro, Cong. ch. and so. 34 25
Suffolk county.
Boston, Old South ch. 1,748.23; Mt. Vernon ch. 1,221.35; Park st. ch. 1,175.36; Phillips ch. 446; Eliot ch. 426.05; Cottage st. ch. 138.61; 1st ch. (Charlestown), 108.24; Central ch. 34.30; Central ch. (Jamaica Plain), 57; South Evan. ch. 33.28; Salem and Mariners' ch. 33; Maverick ch. m. c. 5.38; Albert Fearing, 200; B. D., 150; Mrs. A. B. Ely, 100; Mrs. S. T. Armstrong, 40; Joshua Bates, 10; Rev. L. R. Eastman, 1; 5,927 80
Chelsea, Central ch. and so. m. c. 31; Ann M. Dutch, 10; 41 00—5,968 80
Worcester co. North.
Hubbardston, A. G. Davis, 15; Mrs. Charles Wright, 1; 16 00

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, 1st Cong. ch. and so. 39 00
Princeton, Simeon Clark, 3 00
Webster, 1st Cong. ch. and so. 66 30
West Boylston, Cong. ch. and so. 15 00
Worcester, Union ch. and so. m. c. 152.16; Piedmont ch. and so. m. c. 56.36; Mission Chapel ch. 5; S. W. Kent, 10; 223 52—346 82
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Mendon, A. H. Reed, 3 00
Milford, A. G. Uuderwood, 20 00
Northbridge, Mrs. W. D. Nascroft, 1 00
Upton, S. H. Stockwell, 3 00
Uxbridge, Mrs. Charles Ellis, 5 00—32 00
———, a friend, 15 00
13,082 78

Legacies.—Leominster, Herbert F. Boutell, by Treas. Ortho. Cong. church, 50 00
13,132 78

RHODE ISLAND.

Coventry, Mrs. Oren Spencer, 5 00
Pawtucket, Central Falls Cong. ch. and so. 56.77; a friend, to const. SAMUEL M. CONANT, H. M., 100; 156 77
Providence, Beneficent ch., Mr. and Mrs. R. P. Gladding, a memorial of two sons in heaven, 500; Pilgrim Cong. ch. and so. 13; 513 00—674 77

CONNECTICUT.

Fairfield county.
Danbury, 2d Cong. ch. and so. 6 00
Greenwich, Jonas Mead, 5 00
North Greenwich, Cong. ch. and so., to const. S. D. HUSTED, H. M. 153 39
Trumbull, a friend, 1 00—165 39
Hartford county. E. W. Parsons, Tr.
Buckingham, Cong. ch. and so. 11 85
Burlington, Cong. ch. and so. 10 00
Farmington, R. Lewis Hills, 10 00
Glastenbury, Friends, 300 00
Hartford, South Cong. ch. and so. 150; Mrs. M. C. Bemis, 100; Pearl st. ch., Mrs. C. P. Wells, 4; a friend, 1; 255 00
New Britain, Centre Cong. ch. and so. 310 23
Rocky Hill, Cong. ch. and so. 95 59
Thompsonville, James Ely, 10 00
Unionville, Cong. ch. and so., with prev. dona., to const. Mrs. S. W. Mills, H. M. 43 85
West Avon, Cong. ch. and so. 7; Dwight Humphrey, 10; 17 00
West Hartford, Charles Boswell, to const. HENRY O. GRISWOLD, H. M. 100 00
West Suffield, Cong. ch. and so. 18 00
1,181 52
Deduct amount received in Nov. from West Hartford, for N. C. Lands, incorrectly reported, 40 64—1,140 88
Litchfield county. G. C. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 50 00
Kent, 1st Cong. ch. and so. 48 34
Litohfield, Cong. ch. and so. 10 00
Norfolk, Cong. ch. and so. 260 00
Plymouth, Cong. ch. and so. 29 70
Riverton, Miss C. A. Goodwin, 15 00
Salisbury, Cong. ch. and so. 107 60
Sharon, 1st Cong. ch. and so. 135 00
Washington, B. W. 30 00
West Winsted, 2d Cong. ch. and so. 203 65
Woodhury, Beojamin Fabrique, 11; Mrs. C. P. Churchill, 5; 16 00—905 29
Middlesex county. John Marvin, Tr.
Centre Brook, 2d Cong. ch. and so. 19 75
Chester, Coog. ch. and so. 23 67
Cromwell, Ladies F. M. Asso'n, 56.68; Gents Asso'n, 42; m. c. 10.13; 108 81
Middletown, 1st Cong. ch. and so. 33.87; J. F. Huber, for Madura, 1; 34 87
Westbrook, Cong. ch. and so. m. c. 5.31; Elihu Chapman, 10; 15 31—202 41
New Haven county. F. T. Jarman, Agent.
Bethauy, Cong. ch. and so. 15 00
Branford, Mrs. E. F. Rogers, 10 00
Cheshire, Cong. ch. and so. 109 50
Guilford, 1st Cong. ch. and so. 11 00
Madison, Cong. ch. and so. m. c. 48 07
New Haven, 1st Cong. ch. and so. 125, m. c. 10.66; North ch. and so. 608.80, m. c. 8; 752 46
North Haven, Cong. ch. and so. 86.40, m. c. 36, to const. S. B. THORPE, H. M. 122 40
West Haven, Cong. ch. and so. m. c. 6 50
West Meriden, E. K. Breckenridge, 1 00—1,075 93
New London county. C. Butler and L. A. Hyde, Trs.
Lyme, Grassy Hill ch. and so. 30 00
Tolland county. E. C. Chapman, Tr.
Gilead, Samuel Talcott, 10 00
Windham county. H. F. Hyde, Tr.
North Woodstock, Cong. ch. and so. m. c. 18 00
Pomfret, 1st Cong. ch. and so. 134 25
Thompson, Cong. ch. and so., to const. Miss ELLEN D. LARNED, Miss JULIA SHAW, and Mrs. ANNIE L. BONWELL, H. M. 251 43
Westford, S. S. Stowell, 5 00
West Killingly, Westfield ch. and so. 172.10, m. c. 131.84; 303 94—712 62
4,242 52

Legacies.—Hartford, Lucius Barbour, by L. A. Barbour, Ex'r, in part. 1,250 00
Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons, add'l, 42 30—1,292 30
5,534 82

NEW YORK.

Albany, 1st Cong. ch. and so. 155 23
Arkport, Jarvis P. Case, 2 00
Brentwood, E. F. Richardson, 4 00
Bridgewater, Cong. ch. and so. 11.22; Mrs. T. D. Southworth, 3; 14 22
Brooklyn, Ch. of the Pilgrims, 2,053.72; Central Cong. ch. and so. 361.56; N. E. Cong. ch. and so. 44.50; Lee Avenue Cong. ch. and so. 25; Miss Minerva Davis, 10; 2,499 78
Buffalo, Mary H. Hadley, 10; G. W. Cotton, 9; 19 00
Canastota, Mrs. A. D. Johnson, 6 00
Candor, 1st Cong. ch. and so. 27 00
Chateaugay, Olive Shaw, 4 00
Chestertown, Mrs. L. P. Clapp, 3 00
Clarkson, a friend, 25 00
Clinton, Mary D. Williams, 1 00
Fredonia, Mrs. John Hamilton, Jr. 5; E. S. Ely, 2.12; 7 12
Hopkinton, 1st Coug. ch. and so. 23; Artemus Kent, 10; 33 00
Jewett, Friends, 1 10
Kendall, Mrs. James P. Fisher, 5 00
Lockport, 1st Cong. ch. and so., with previous dona., to const. ELIJAH A. HOLT, H. M. 49 36
McGrawville, a friend, 2 00
Malone, Mrs. S. C. Wead, 25 00
Medina, Presb. church, 5 00
Mexico, Presb. church, 62 05
Millville, Presb. church, 10 00
Miller's Place, Cong. ch. and so. m. c. 13 00
Milton, Charles T. Ordway, 1 00
Munnsville, Hervey Gaston, 1 00
New Hampton, a friend, 1 00
New York. M. W. Lyon, to const. Mrs. ELLEN W. RULIFFSON, H. M., 200; Gideon S. Holmes, 100; A. H. Porter, 100; a friend, through Dr. Cheever, 100; Daniel Staver, 20; John D. Fish, 20; Robert Benner, 5; H. C. Houghton, 5; Broadway Tabernacle ch., C. P. B., 10; Mrs. C. P. B. 10; 570 00
Niagara City, 1st Cong. ch. and so. 14 00
North Bergen, Rev. S. Carver, 10 00
North Walton, Cong. ch. and so. 31.52; Union Miss'y Society, 20.12; 51 64

Panama, a friend, 1 00
South Cairo, Margaret McElting, 10 00
Stockholm Depot, Julius Hulburd, 5 00
Tarrytown, a friend, 10 00
Versailles, B. F. Hall, 200 00
Warsaw, Cong. ch. and so. 44 87
Watertown, Mrs. E. M. Mack, 30 00
West Bloomfield, Cong. ch. and so. 38 25
West Farms, Mrs. A. Wood, 5 00
Yonkers, Rev. W. W. Raud, 20; S. P. Holmes, 10; 30 00—3,995 62

Legacies.—New York, Guy Richards, by P. Richards, Ex'r, 1,200 00
Silver Creek, Nathaniel Gray, by Aug. Heine, 150 00—1,350 00

5,345 62

NEW JERSEY.

Camden, Rev. J. L. Grant, 1 00
Orange, Trinity Cong. ch. and so. 255 46
South Amboy, A. Blodgett, 4 00
Vineland, Rev. W. T. Doubleday, 5 00—265 46

PENNSYLVANIA.

Buchsnan, Rev. T. Edwards, 3 00
Drifton, Cong. ch. and so. 7 50
Germantown, T. B. 10 00
Lander, A. Cowles, 5 00
Philadelphia, Cent. Cong. ch. and so. 60.70; a friend in 1st Presb. ch. 8; 68 70
Uniontown, Collection at Union Meeting, by Rev. Henry Melville, 23 16—117 36

MARYLAND.

Frederick City, E. H. Rockwell, 100 00

DISTRICT OF COLUMBIA.

Washington, William H. Campbell, 10 00

MISSISSIPPI.

Columbus, Salem, Cong. ch. and so. 20 00

TENNESSEE.

Coal Creek, Welsh Cong. ch. and so. 12 00

KENTUCKY.

Burlington, J. M. Preston, 20 00

TEXAS.

San Antonio, S. M. Newton, 1 50

OHIO.

Belpre, Cong. ch. and so. 11.33; Mrs. S. N. Byington, 5; 16 33
Cincinnati, a friend, 5 00
Cleveland, 1st Cong. ch. and so. 84; James T. Clark, 10; 94 00
College Hill, Mrs. R. Crossette, 2 00
Dayton, I. Inskeep, 9 00
Defiance, T. B. Goddard, 50 00
Delhi, John Winsor, 8 00
Ellsworth, H. C. Beardsley, 10; L. Allen, 10; 20 00
Freedom, Mrs. S. B. Porter, 1 00
Geneva, 1st Cong. ch. and so. 20 00
Granville, Hannah Linuell, 5 00
Greeuwich Station, William M. Mead, 5; Thomas L. Mead, 5; 10 00
Hudson, Cong. ch. and so. 50 00
Johnstonville, O. S. Eells, 4 00
Lodi, Cong. ch. and so. 15 00
Marietta, Cong. ch. and so. 80 00
Monroe, P. F. Kellogg, 1 00
Montgomery, Cong. ch. and so. 3 50
Norwalk, Mr. and Mrs. E. C. Cooke, 2 50
Oberlin, 1st Cong. ch. and so. 47.63; 2d Cong. ch. and so. 44.84; 92 47
Painesville, 1st Cong. ch. and so. 55 72
Ravenna, Mrs. P. P. Lord, 5 00
Richfield, Cong. ch. and so. 23 05
Rollersville, Cong. ch. and so. 4 50
Sandusky, Cong. ch. and so. 111 20
Toledo, S. D. Harrington, 5 00—693 27

INDIANA.

Terre Haute, S. H. Potter, 25 00

ILLINOIS.

Bloomington, The Ellsworth sisters, 9 00
Chicago, a friend of N. E. church, 150; Rev. E. M. Williams, 100; Prof. T. W. Hopkins, for native Helper, Turkey, 50; A banker, prem. on rare Japanese coin, 25; Mrs. P. D. Kendrick, 10; 335 00
Forest, Cong. ch. and so. 6 50
Hampton, Cong. ch. and so. 4 00
Harvard, Rev. H. G. Woodworth, 5 00
Highland, French Evan. church, 12 00
Lyndon, Cong. ch. and so. 4 00
Lyonsville, Mrs. Leonard, 5 00
Malta, Cong. ch. and so. 3 50
Mendota, 1st Cong. ch. and so. 7 00
Newark, Rev. L. Farnham, 1 00
Pana, Mrs. H. F. Hayward, 10 00
Plymouth, N. F. Burton, 5 00
Quincy, L. Kingman, 1 50
Richmond, R. R. Crosby, 1 00
Tolono, William Keeble, 2 00
Toulon, Cong. ch. and so. 31 71—443 21

Legacies.—Aurora, Thomas Pierce, by T. J. and J. H. Pierce, Ex'rs, 500 00
Minonk, Mrs. Cornelia H. L. Brown, by A. T. Norton, add'l, 124 00—624 00

1,067 21

MICHIGAN.

Ann Arbor, Cong. ch. and so. 66 50
Calumet, Cong. ch. and so. 150 00
Detroit, 1st Cong. ch. and so., add'l, 400 00
Dexter, Horace Warner, 2 00
Edwardsburg, a friend, 4 00
Glen Arbor, Rev. G. A. Pollard, 2 00
Greenville, Cong. ch. and so. 45 00
Hudson, Rev. W. Wolcott, 4 00
Litchfield, William Savage, 4; Rev. S. G. Updyke, 4; 8 00
Midland City, Charlotte Woodbury, 1 00
Portland, Cong. ch. and so. 8 00
———, Aliquis, 21 26—711 76

MINNESOTA.

Anoka, Cong. ch. and so. 8 10
Brainerd, Cong. ch. and so. 20 00
Clearwater, Cong. ch. and so. 15 00
Excelsior, Cong. ch. and so. 10 00
Hancock, Cong. ch. and so. 1 25
Lake City, Cong. ch. and so. 24 45
Medford, Cong. ch. and so. 15 62
Minneapolis, Plymouth ch. and so. 40 85
Northfield, A. N. N. 4 00
Zumbrota, 1st Cong. ch. and so., with previous dona., to const. ISAAC C. STEARNS, H. M. 93 60—232 87

IOWA.

Ames, James Bradley, 1 00
Belle Plaine, Cong. ch. and so. 17 00
Burlington, Mrs. J. Everall, 5 00
Colesburg, Rev. L. P. Matthews, 5 00
Des Moines, Cong. ch. and so. 2 00
Jamestown, Cong. ch. and so. 20 00
Magnolia, Rev. W. H. Hayward, 5; S. E. Hillis, 1; 6 00
Ottumwa, Cong. ch. and so. 15 50
Prairie City, Mrs. E. P. Howard, 10 00
Rome, Cong. ch. and so. 3 25
Sherrill's Mount, Cong. ch. and so. 10 70
Waterloo, 1st Cong. ch. and so. 22.35; Rev. M. K. Cross, 15; 37 35—132 80

WISCONSIN.

Bloomington, Blake's Prairie Cong. ch. and so. 25 00
Brandon, Cong. ch. and so. 10 00
East Troy, Cong. ch. and so. 4 56
Mondovi, Cong. ch. and so. 5 00
Muscoda, Rev. J. Jameson, 5 00
Mukwanago, Cong. ch. and so. 2 77
Shopiere, Cong. ch. and so. 1 00
Sun Prairie, Cong. ch. and so., to constitute Rev. O. J. SHANNON, H. M. 47 20
Union Grove, Dr. Adams, 4 00
Wauwatosa, Sally Green, 10 00
Windsor, Cong. ch. and so. 2 50—117 03

KANSAS.

Burlington, Rev. S. G. Wright, 1 00

Eureka, Cong. ch. and so. 5 00
Milford, W. S. Jaquith, 2 00—8 00

NEBRASKA.

Nebraska City, Two friends, 11 75
Olive Branch, Friends, 2 36—14 11

OREGON.

Portland, E. B. Babbitt, 50 00
Salem, 1st Cong. ch. and so. 32 00—82 00

CALIFORNIA.

Grass Valley, Cong. ch. and so. 16 65
Oakland, 1st Cong. ch. and so., 2 mos. 124 32
Santa Cruz, Cong. ch. and so. 40 79
Santa Barbara, Mrs. C. Richards, 25 00
San Francisco, 2d Cong. ch. and so. 200.91; Mrs. Sarah Wilson, 5.55; 206 46—413 22

COLORADO TERRITORY.

Central City, Rev. T. C. Jerome, 7 50
Greeley, Anna T. Caswell, 2 00—9 50

CANADA.

Province of Quebec,—
Montreal, E. K. Greene, 891 00
Sherbrooke, Cong. ch. and so., to const. T. S. Morey, H. M. 100 00—991 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Samokov, Rev. J. F. Clarke, 25 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. B. E. Bates, Boston, *Treasurer.*

For traveling expenses of Miss Strong to Monterey, 250 00
For desks for Miss Farnham's school, Bardesag, Turkey, 128 67—378 67

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,411 45

1,790 12

MISSION SCHOOL ENTERPRISE.

Maine. — Milltown, Seven little ones, 70
New Hampshire. — Chester, Cong. s. s. 6.67; Keene, Cong. s. s. 65; Webster, Cong. s. s. 33.60; 105 27
Vermont. — Barnet, Cong. s. s. 40; Dorset, Cong. s. s. 25; New Haven, Cong. s. s. 20; Rutland, Cong. s. s. 13.40; Sharon, Cong. s. s. 17; St. Albans, s. s. class, for teacher at Ahmednuggur, 75; 190 40
Massachusetts. — Lawrence, Eliot s. s. 20; Peabody, South Cong. s. s. 65; South Adams, Cong. s. s. 10; Whately, Cong. s. s. 17.10; 112 10
Rhode Island. — Morty and Bennie, for heathen children, 1 00
Connecticut. — Bolton, Cong. s. s. 4.50; Stonington, 2d Cong. s. s. 55; 59 50
New York. — Deposit, Presh. s. s. 27.58; Mt. Morris, 1st Presh s. s. 31; 58 58
Pennsylvania. — Williamsport, Cong. s. s., 22 00
Illinois. — Aurora, N. E. Cong. s. s., primary class, 6 50; Chicago, N. E. Cong. s. s., for seminaries in Harpoot, 75; Bunker Hill, Cong s. s., 3 mos., 30; Galesburg, Rev. A. L. Chapin, for China, 25; Granville, Cong. s. s. 23 25; Roseville, Cong. s. s., for Foochow, 10; 169 75
Michigan. — East Saginaw, 1st Cong. s. s. 120 00
Iowa. — Osceola, Stephen Baird, 10 00
Wisconsin. — East Troy, Cong. s. s. 93c.; River Falls, Cong. s. s. 14.50; 15 43
Kansas. — Eureka, Cong. s. s. 2.25; Manhattan, Cong. s. s. 30; 32 25
Dakota Territory. — Yankton, Cong. s. s. 16 75

913 73

Donations received in January, $31,486 78
Legacies " " " 3,316 30

$34,803 08

Total, from Sept. 1st, 1873, to Jan. 31st, 1874, $165,135 08

Massachusetts. Templeton, Miss L. R. Shattuck, five communion-cups for Sandwich Island churches.

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

NEW HAMPSHIRE.

Chester, Cong. ch. and so. 13 50
Marlboro, Cong. ch. and so. 12 80—26 30

VERMONT.

Berlin, Cong. ch. and so. 7 50
Cornwall, Cong. ch. and so. 16 00
Rochester, Cong. ch. and so. 37 00
Roxbury, A. Ladd, 6 00
Thetford, 1st Cong. ch. and so. 11 71—78 21

MASSACHUSETTS.

Andover, a friend, 50 00
Belchertown, Cong. ch. and so. 38 20
Boston, Mt. Vernon ch. and so. 122.94; B. D. 50; 172 94
Bridgewater, Central Sqr. ch. and so., add'l, 2 00
Brookline, E. P. 10 00
Foxboro, Cong. ch. and so. 39 37
Framingham, Plymouth Cong. ch. and so. 38 59
Harvard, Cong. ch. and so. 18 25
Hatfield, Cong. ch. and so. 49 62
Haydenville, Cong. ch. and so. 31 00
Lowell, John st. ch. and so. 72 64
Newton, 2d Cong. ch. and so. 40 20
Topsfield, Cong. ch. and so. 34 43
West Brookfield, Cong. ch. and so. 13 48
Westboro, Cong. s. s. 57 63
Yarmouth, 1st Cong. ch. and so. 34.39; a friend, 5; 39 39—707 74

CONNECTICUT.

Bethlehem, Cong. ch. and so. 27 85
Bolton, Cong. ch. and so. 11 00
East Haddam, 1st Cong. ch. and so. 43 30
East Hartford, Cong. ch. and so. 78 00
Farmington, T. K. Fessenden, 10 00
Hartford, Mrs. M. C. Bemis, for Spain, 25 00
Manchester, Ralph R. Phelps, 5 00
Pomfret, 1st Cong. ch. and so. 18 22
Stamford, 1st Cong. ch. and so. 36 45
Westbrook, Cong. ch. and so. 15 06
West Hartford, Cong. ch. and so., received in November, 40 64
West Winsted, 2d Cong. ch. and so. 1 50
Windsor, Cong. ch. and so. 23 40—335 42

OHIO.

Columbus, High st. Cong. ch. and so. 12 67
Greenwich Station, W. M. Mead, 5 00
Tallmadge, Rev. L. Shaw, a thank-offering, 10 00—27 67

ILLINOIS.

Rockford, ——, 50 00

MINNESOTA.

Grove Lake, A mother and children, 5 00

IOWA.

Clinton, 1st Cong. ch. and so. 8 21
Denmark, Cong. ch. and so. 50 90
Sibley, a friend, 10 00—69 11

TURKEY.

Samokov, Church collection for the work among the Bohemians, 10 00

Received in January, $1,309 45

Total for Nominally Christian Lands, from Sept. 1st, 1873, to January 31st, 1874, $7,705 90

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Missionary Herald
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